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## BAPTIST MISSIONARY MAGAZINE.

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## Arracan.

## JOURNAL OF MR. KINCAID.

In the last number of the Magazine we gave extracts from Mr. K.'s journal, commencing March 3, 1841, and continuing to April 16. We now submit some further extracts embracing the period from April 17 to Aug. 1. In these pages the reader will witness a display of the great power of God in the conversion of the human soul, in its most unpromising condition.

April 18. Lord's-day. Before the morning services, two strangers called, and expressed a wish to read something about the new religion. I asked them what they had heard, or read on this subject. A tract written by Mr. Comstock on "The Way to Heaven," fell into their hands some weeks since, and this they had read frequently, and now felt anxious to know more; and this anxiety was increased when they heard so many disputing, some contending that this was the true religion, and others vehemently opposing it. I gave them a volume of bound tracts, and told them that their first concern should be to examine between the claims of idols and the Eternal God; that if they would bring themselves to think soberly for one hour only, they would see the absurdity, to say nothing of the enormity of the offence, of making images in the likeness of men, and then bowing down before them and worshipping them as gods. They replied, "How can we worship a Being whom we cannot see?" If you had any correct idea of the perfections and character of the Divine Being, you would not ask me such a question. God is a Spirit, and such is the immensity of his perfections, that he is every where

at the same instant of time. With Him there is no darkness, or obscurity, or indecision. But to know God, you must shut the love of idols from your heart, for the worship of idols is rebellion. "Do not the *Beringas* (Papists) worship idols, and the Eternal God too?" they inquired—"And although we worship idols, cannot we worship God too?" The *Beringas* have rejected the word of God, and adopted the idolatrous practices and opinions of the heathen. Like the Burmans they make images of dead people, and set them upon little thrones, and burn lamps before them, and then fall down and worship them as gods. All this is in direct opposition to the word of God, and is denounced as the sin of rebellion; so that the idolater, whatever his opinion may be, is an atheist in practice. "You teach, then, that all who worship idols are in darkness, and do not know the true God; but what do you say to relics? We have relics of Guadama, and for 1000 years they have been adored by our ancestors. Shall we say that our fathers were fools, and that those relics are nothing?" Can you tell the difference between the tooth of a good man and a bad man? What difference is there between a tooth of Guadama and the tooth of any other man? But supposing you had an identical tooth of Guadama, it would be just as worthless as any other tooth you might pick up in the burying-ground. It would be neither an object of adoration or even of curiosity. Reason a little on this subject; for God has given you understanding. A tooth is nothing but a tooth, whether it came out of the head of the first man that ever lived, or from the head of a man that died yesterday. You cannot make any thing more of



it, and reason must be buried in a deep grave before you can dig up dead men's bones and bow down in adoration before them. It is a perversion of reason to invest any relic with superior worth; for it is a transfer of the noble powers and affections of the soul from things eternal to things temporal, and of no possible worth. This adoration of material objects has darkened and stultified and ruined the race of man for 6000 years. But then, look a little further. According to your own books Guadama was only eighteen cubits high, and of course was only a very big man; but if you collect all his teeth and other relics from Ceylon, Arracan, Burmah, Siam, China, and the twenty Shan countries, they could not be stowed away in ten large ships. How grossly you are imposed upon, even allowing a genuine relic of Guadama to be of real worth. You have no evidence that there is a single tooth of Guadama in the world, and if all that are called relics were collected in one vast pile, they would not be worth the cloth on your head. If you dare think and reason, you will soon understand these things. "Yes," they replied, "this appears very plain; and we will read this book, and examine the subject."

28. The cholera still rages with great violence, sweeping to the grave from ten to twelve persons daily. The heat is terrible; the mercury does not fall below 80° in the night, and exposed to the sun it rises to 134°. We can expect no abatement in the heat till the monsoons set in, which will be about the middle of May, and all are looking most anxiously for the rains to cool the burning atmosphere, and remove the cholera and fever. The bazaars and streets are forsaken from eight in the morning till four in the evening, and even then but few are seen moving about. At evening I generally have visitors, all of an interesting character. The fear of death sits on every countenance, and multitudes appear to be disposed to think and reason soberly.

29. Thursday evening is the weekly prayer meeting of the church. Almost all the disciples were present, and two or three of them in particular were much affected while interceding for the inhabitants of this devoted city. Ko San asked for baptism, and was received; he is to be baptized next Lord's-day.

May 2. Lord's-day. Three strangers

were present at the morning services, and remained about two hours after, defending with great zeal the legends of Boodhism. I took no part in the discussion, leaving them entirely in the hands of Ko Bike, who neither lacks skill or zeal in pointing out the infinite superiority of the Christian system over the proudest temple that paganism has ever reared. They were driven from one strong hold to another, till at length they took refuge in the doctrine of fate, whose dark and irreversible decrees fixed the condition of every sentient being. Ko Bike remarked, that if what they called fate really existed, then there could be no Divine Being to whom men were accountable, and consequently, that all religion was as unsubstantial as a shadow; that if men were really bound by the irreversible decrees of fate, their actions could neither be meritorious or sinful, any more than the actions of fish that swim in the sea. Why do you punish your children? Is it not because you know they might do right instead of wrong? But if what you say of fate is true, you might as well punish the rain for falling on you before you reached the house. If these men were not convinced of the utter worthlessness of their system, they were at least made to feel that it was not so secure and unexceptionable as they had formerly imagined. All Boodhists are firm believers in fate; and this, perhaps, more than any other sentiment, contributes to harden and sear their consciences. It renders them indolent, and improvident, and greatly weakens their moral sense. They are inclined to regard the most flagrant vices more in the light of a misfortune than as a sin, and a vicious character is lamented as a defect, much as they would lament any natural deformity. At the close of the evening services we repaired to the harbor, a few rods in front of the mission house, where Ko San was baptized. Between thirty and forty of the brethren were present, and their sobriety and fixed attention during the services, would have done credit to the most enlightened congregation. Ko San is 47 years old, and about six months ago, he began to examine the claims of the Christian religion; in a short time he abandoned the priests and pagodas, having become fully convinced that there was one only, living, and true God. He offered himself for baptism, but still, to me, he did not appear to make Christ his



only refuge, and hope, and I put him off. It was clear that he was disgusted with heathenism; though not much evidence that he sorrowed over his sins. As often as I had opportunity I explained to him the leading doctrines of the gospel, particularly of repentance toward God, and faith in Christ. These truths gradually made a deep impression on his mind and temper, so that from thinking vastly well of his ability and goodness, he became humble and penitent; and about three weeks ago he said, till then he had had no correct idea of the infinite love of Christ in suffering upon the cross, but now he could think of nothing else day and night. He is willing, he says, to suffer reproach, and scorn, and persecution, for the name of Christ; and so far he has little else to expect, particularly from his relatives. His own brothers and all his relatives have not only shut their doors against him, but whenever they see him in the street, they call him by the vilest names, and heap upon him every epithet of scorn the language supplies, and certainly it is copious enough in such terms—even the little children are taught to spit at him, an action among Burmans expressing the utmost degree of contempt.

6. Four of our most interesting inquirers spent all the afternoon with me, and before leaving asked me to pray for them. I shut the door of my study and told them we would all pray for the teaching of the Holy Spirit, as the Holy Spirit alone could reform and sanctify our affections. All were devout, but one was much affected and wept, which is remarkable for a heathen, even when convicted. His name is Ko Too-a, and is the learned man mentioned on the 23d of March, and again the 13th of April.

10. Yesterday it rained for the first time in more than six months. It was accompanied with high wind, sharp flashes of lightning, and moderately low thunder. The rain fell in torrents for about three hours and then nearly ceased, but the wind steadily increased from 12 o'clock till 8 in the evening, when it rose to a perfect gale, tearing up the roofs of houses, and in some cases carrying them entirely away. When the wind rose to its highest pitch, between 8 and 9 in the evening, the peals of thunder were like the continual roar of heavy artillery, and the whole atmosphere was filled with sharp, forked flashes of lightning.

To-day the whole heavens are covered with dark, rolling masses of clouds, driven on by strong wind. The change in the atmosphere is most refreshing. The thermometer has fallen from 96° in the shade to 80°. For two months and a half it has seldom fallen below 96° during the day, and 80° in the night. The natives confidently expect the cholera will now cease.

14. Had a long conversation with a mountain chief from the hills, 150 miles to the north of this. He understands Burman very well, but whether I succeeded in making any salutary impression on his mind, time alone will disclose. I told him I had come from a distant country expressly to teach the knowledge of God, and if he would receive me kindly, I would go to his native mountains, and teach him and all his people; and in addition to this, I would instruct them in reading and writing. I have sought every opportunity to form an acquaintance with these wild tribes, in the hope that a door may be opened for the introduction of the gospel among them. They are broken into clans, and are governed by their respective chieftains in the same manner as I found them in the Shan provinces to the north of Ava. They are without doubt a branch of the great Karen family, which occupies all the hill country from the Martaban gulf to the snowy Himalayas.

15. The mountain chief and six of his people called again. He said very little, and not one of his people spoke a word, neither did they appear to take much interest in what I said; this, however, is a trait peculiar to all savages, I believe, and does not discourage me. The word of God is mighty, and is suited alike to the capacity of the rude and polished.

20. For a long time hardly an evening has passed without a visit from two or three inquirers, and they often remain till 10 or 11 o'clock. Last evening I was greatly interested with two men who remained till near midnight. One of them is Ko Too-a, mentioned on the 6th, and the other is Ko Shway Dway, who has occasionally visited me for a year past, evidently with no other object than to shew his skill in argument; till about six weeks ago, when the truth seemed to reach his conscience, and since then he has been a serious inquirer. No one can be more thoroughly disgusted with the nummery of paganism or receive with

more cordiality than he apparently does, the humbling truths of the gospel. After being driven from all the strong holds of Boodhism, and acknowledging that there was an Eternal God, he rejected the doctrine of substantiation. Reformation, he thought, would secure the Divine favor, and especially if connected with sincere endeavors to keep the law. How it was possible for the suffering and death of Christ to satisfy the claims of justice on behalf of millions of the human race, he could not understand, and therefore the miraculous birth and deity of Christ he regarded as a fable, appended to the Christian religion. He was led to take this view of the subject by the Mahomedans, with whom he associated a good deal. His mind, however, was not at rest,—truth had taken too deep a hold of his conscience. One day I read and explained for several hours the first chapter of the epistle to the Hebrews. The next day he told Ko Bike that he had read and prayed nearly all night, and felt very unhappy, for he thought he was not to live long, and must certainly go to hell. In this state of feeling he remained for several days, when he came with a joyous countenance, and said he had obtained peace. "Now I know," he said, "what it is to believe in Christ, for I have the evidence in my own heart." The change in his temper is most apparent. Except in one instance, I have never seen before among native converts, such satisfactory evidence of a work of grace, as these two men exhibit. There is a depth of feeling and earnestness, and a spiritual discernment, very unusual among native converts.

21. To-day four other men have been at the house, who profess to believe, but all are afraid to be baptized. They have requested me to baptize them in the night, that they might escape the torrent of abuse and ridicule which will surely be poured upon them. I told them this was impossible,—baptism was the door into the kingdom of Christ, and if they believed in Christ as the only Savior of lost men, they would not be afraid or ashamed to enter publicly this spiritual kingdom.

22. Spent about an hour at Mahadon's house this evening. The venerable old man has been ill some time, and is now too feeble to leave his house, but he reads the New Testament and prays. A short time be-

fore he was taken ill he asked for baptism; but I was not satisfied that he had really passed from death unto life. I explained to him very fully my reason for wishing him to wait a little—it was, that I and he too might have more evidence that he was taught by the Holy Spirit. He professed to be satisfied that I was seeking his best good, but in a few days he took the fever, which left him very low, and the probability is that he will never recover. Many years since he was sent to Arracan by the king of Ava to instruct the priests, and through the whole he has been regarded as the great expounder of the Boodhists' sacred books. He says now, that the gospel of Christ has opened his eyes, and that his only hope is in God. The priests have been nuceasing in their endeavors to win him back, but he remains firm, and I trust he is a brand plucked from the burning.

30. Lord's-day. In the morning preached from this passage—"God is a Spirit, and they that worship Him, must worship him in spirit and in truth." And in the evening, from these words—"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." It was now near sundown when we repaired to the water, and one was baptized. A greater number of the heathen collected than on any former occasion, and they remained silent and attentive to the last. At candle lighting I administered the Lord's supper. Seventeen were united in commemorating the sufferings of Christ.

June 1. Left home yesterday for the purpose of preaching in a few of the villages, and with the design of spending the Sabbath at Cruda. While crossing a large body of water in the afternoon, a strong wind suddenly rose, and though the men labored hard, we made little or no progress. Night came on, and it was exceedingly dark. The wind and rain increased, till, by 9 o'clock, it became one of those severe storms peculiar to this climate during the south-east monsoons. We had only a wooden anchor, and it would not hold. I had four men to row, and one at the helm, who, by this time, had become much exhausted; still, it was of the utmost importance to keep the head of the boat to the wind, to prevent her from being capsized. The tide and storm both were taking us rapidly toward the opposite side of the bay, and we were in danger of being



carried through a broad channel into the open sea, as it was impossible to discern any object. At half past 10 the wind lulled, and the rain ceased altogether; and a little before midnight, the full moon shone out brilliantly upon the troubled waters. The men rested about two hours, and then, with the tide in their favor, rowed all the rest of the night. At 7 this morning came to a village. but when about to land, a number of the villagers learning that I was in the boat, set up a great outcry, and refused us a landing altogether. My men were afraid and anchored out in the stream, and it was some time before I could induce them to put the boat in shore, as a set of base fellows, to the number of twenty or twenty-five, armed with bamboos, and vociferating in a savage manner, had come to the water's edge. As the head of the boat neared the shore, I told the people they must be aware that they were acting an illegal part, and without any reference to their bamboos and threats, I should go on shore. I did so, and walked around among them with as much indifference as I could assume, trying to shame them for their want of courtesy. At first they appeared hard and bent on mischief, but it soon gave way, and after a little, all except one or two became friendly. I inquired the cause of this extraordinary conduct, as they could not possibly have any excuse for treating me with such rudeness. They said this was the day for a yearly festival, in which they went through the ceremony of first feeding and then expelling the Nats (demons) from the village, and my coming into the village broke the charm. Such was the explanation they gave me. I did not remain long, but came to two villages five miles further up. In one of these, twenty-five or thirty persons listened attentively to the gospel, and in the other, nearly the same number. One man brought two tracts, which he received last February when Mr. Comstock and I visited the place. He said the reading of these books, and what he recollected of the preaching, made him think well of this new religion; "but how," he inquired, "is the Eternal God to be worshipped?" This prepared the way for an exposition of the peculiar doctrines of the gospel, and then I gave to this man the "History of Christ." As I was going away an elderly female said she should think about these things, if she was not so poor, and therefore obliged to

work hard all the time. Turning to another female, I said, What do you think? "I am very poor too," she replied, "and it is the business of men to study religion." You find time every day to gossip with your neighbors, and you must not say you can find no time to study the will of God.

5. Reached Cruda about noon, and in the evening had a congregation of forty-three or four, though one half were kids.

6. Lord's-day. The rain began to pour down before day-light, and continued all day, in a manner peculiar to Arracan; however, it was in my favor, for the people could not labor, and so they came to the zayat, and listened to two discourses. Here are eleven disciples; but all are aged people, except three, and even these are near fifty years old. Seven or eight others profess to believe in the truth of the Christian religion, and do not worship idols, or make offerings to Nats, but still they do not appear to think it of the slightest consequence whether it is true or false. They have just light enough to see the absurdity of idol and demon worship, and to feel the preponderating weight in favor of a Supreme Being, but are stupidly indifferent to their own personal interest.

7. Reached home at evening, and just in time to escape another storm, having visited only one village during the day. Gave away, in all, during this trip, above one hundred and fifty tracts, and two New Testaments. The men to whom I gave the Testaments appear to be prepared to make a good use of them. Some months since they received tracts, and have read them understandingly. A depressing feeling of discouragement and unbelief often comes over me, when looking round on this mass of ignorance and superstition, and I ask, Can it ever be removed? Such feelings, however, are unworthy of the gospel of Christ.

8. Several Burmans from Ava are now in the city, on their way to Benares, the celebrated seat of Hindoo learning. Their report is, that the king was much displeased at the great increase of the number who believe in the "white books," and of those who are becoming *Para mats*. Many were taken up and confined, but when it was ascertained that there were six or eight thousand of these two classes, the king put a stop to all further persecution, and inquired into the cause of this defection from Boodhism. The

result was, that these people denied that Gaudama was either worshipped or known as a God, in the great country where the sacred books say he became divine. The king then consulted the Brahmins, and appointed this deputation to go to Benares, and there examine the inscriptions, and the most ancient records for evidence of Gaudama's incarnation. This is the substance of their report. There is some truth in it, no doubt; but how much, it is impossible for me to say. By the "white books," are meant, the Christian scriptures, which, in 1837, were in the hands of people in Ava, Unerapora, and Sagaing. Then there was in Ava a church of twenty members, and between fifty and sixty inquirers, several of whom were among the first families in that city, who professed to believe the gospel. Besides this, it is reasonable to suppose that a large number, in secret, were instructed and enlightened by the preaching they heard, and the tracts and books they read—that is, very many who read and heard to good purpose, through fear or other causes made no revelation of their feelings. I have reason to think there were many such. By the *Para mats*, is meant, a class of metaphysicians, which arose about 40 years ago in Ava. Ko San was the founder of this sect, and he, together with about fifty of his followers, suffered death for adherence to their principles, by order of the grandfather of the present King. They regard all the sacred books, except one (the A-be-dema) as a compilation of fables and allegories. Gaudama himself was a fabulous being, intended as a personification of the eternal rule of right. The worship of idols, penance, the counting of beads, the voluntary poverty, celibacy and exclusive dress of the priests, they treat as a gross imposition, intended by its outward show to deceive the unreflecting and ignorant multitude; their system of religion (if it can be called such) is made up of negatives. All the most learned men in Ava were either openly or secretly *Para mats*. They have no idea of a Creator, but hold that mind and matter are eternal, the true principles of good and evil. Therefore to adore an idol, or reverence a shaven-headed priest, is the prostration of mind to matter—it is to abjure reason, and become the abject slave of gross material substance. The "white book" people and the *Para mats* sympathized with each other in reference to idola-

try, and all the outworks of Paganism, and the *Para mats* read most eagerly the tracts and books we distributed; so that a revolution for the better was gradually taking place in their views. About a year since, a royal order was issued to extirpate the "white book" religion from the empire—so the Brahmins say, and several Burmans from Ava, report the same. It was about this time, too, that the Karens in the country around Bassein, Pantanan, and Rangoon, were visited with such severity.

10. Ko Too-a was baptised this evening, in the presence of a large assembly, probably five hundred. I have mentioned this man on several former occasions, and need not here repeat the facts connected with his examination of the scriptures and final conversion. For nine years he was a priest. The first years were spent in his native city, La Toung, about fifty miles west of Ava; the last three years he passed in the Queen's monastery, where there are usually five hundred monks; in this celebrated monastery, he, with about twenty others, were in the habit of using cocoa-nuts for their pillows; at the slightest turn or motion, the head would slip from the cocoanut, and this was a signal to resume their studies, at whatever time of night it might be, so eager were they to reach the highest grade of learning. It was here, too, that he became disgusted with the monastic life. He was witness to such scenes of gross immorality in some, such contempt of monastic rules in others, and such levity and indifference in all, that he resolved to lay aside the habit of a monk as soon as circumstances would permit. As such a step is disgraceful, after having been examined and taken a degree, and as most of his friends were opposed to it, particularly an uncle who was governor of the South Gate of the Palace, he proposed going on a pilgrimage to some of the most celebrated shrines. To this his friends consented, and he came direct to Arracan. He is a man of superior understanding, and a first rate Burman scholar, and I shall be much disappointed if he does not become a preacher of the everlasting gospel; he has a depth of feeling, and a tenderness of heart which seem to point him out for usefulness.

22. I have hardly had an undisturbed hour for reading or writing this month. Almost constantly, from morn-



ing till 10 o'clock at night, some one or more has been at the house to get books, to propose questions, to listen to the gospel, or to dispute. A great number appear to be aroused to investigate the subject of religion. It is stated by the disciples, and some of the best inquirers, that between one and two hundred are so much enlightened that they have abandoned the pagodas, idols, and priests. I feel intense anxiety for these awakened souls; they are standing upon a precipice. Opposition, too, is more bitter and persevering than it ever has been before.

29. At the close of our prayer meeting, Ko Shway Dway offered himself for baptism, and was cordially received. Then, Moun Shway Bwen and Moun Shway Pa asked for baptism, but I put them off for a further examination. It was nearly dark when we went to the water, and our assembly was small. Just as I was about to baptize him, Ko Shway Dway raised his hands, and uttered a short, fervent prayer, for the guidance and indwelling of the Holy Spirit. Another occurrence was deeply affecting. When he came up out of the water, several of the disciples took him by the hand, and welcomed him as a brother in the church of Christ. This man, though not so learned, or naturally so mild and amiable as Ko Too-a, yet he is more winning in his manners, and more powerful in argument. He is 40 years old, was born and brought up in Prome, but when quite a young man, was sent to Ava, and attached for several years to the household of the heir apparent. In 1830, he came to Akyab, and set up as a doctor and astrologer. About three months ago, when the gospel took a deep hold of his conscience, and the thoughts of a future judgment terrified him, he not only cleared his house of all his books on astrology, but went from house to house, and confessed that for ten years he had deceived them and taken their money for nothing—that he had now learned that there was an eternal God, who loved righteousness and hated iniquity, and that he could no longer practice the arts of astrology and deceive his fellow-men. Many thought he was mad, and tried to soothe his feelings. Others were angry, because they saw he had abandoned the dogmas and legends of Buddhism. A few were affected even to tears, when they witnessed the change, and heard his confessions. He is extensively known,

and had great influence, and as might be expected, his conversion has created a great sensation. Five or six who profess to believe in Christ, were first induced by his example to listen to the gospel. Some twenty-five or thirty more are hopeful inquirers. Then, on the other hand, the greater part of his former friends have become bitter enemies to him, and violent opposers of the gospel. He is a bold, energetic man, and is constantly going from house to house, advocating the cause of God, and trying to convince the people of the absurdity and sinfulness of idolatry.

30. An old man in the city, who was formerly a sturdy opposer, and would not allow the Assistants to come into his house, but who about two months since began to listen to the gospel, and now reads the New Testament and openly advocates the "new religion," sent his eldest son to me, a man 35 years old, who is a confirmed opium smoker, with the request that I would teach him the fear of God. Unless he received the "divine law" into his heart, he had no hope, he said, that his son would ever be cured of this dreadful habit. The man himself appeared serious, but said he had no power to resist the temptation to smoke opium, though he knew it was destroying him soul and body. The heart becomes faint and sickens over such a miserable object. He, like all opium smokers, has sold himself to the devil, and nothing short of divine power can break the chains of darkness.

July 6. I have just received a very interesting paper from the mountain chief. He first gives his own name and title, "Chet-za, the great mountain chief;" then follow the names of thirteen petty chiefs, who are his neighbors, with the statement that they and their people for ages have been without the knowledge of God and his law—that they have no books, and, therefore, can neither read nor write—that in ancient days, God gave their fathers a good book, written on leather, but being careless, a dog carried it away and destroyed it, and thus the divine displeasure appeared against them—that they are anxious to know the true God, and he taught the true book, though no one has ever appeared till now, "bringing the good book." "Our sons and our daughters we shall deliver over to you to be taught, if you will have compassion on us." Then follows a list of 273 names

of boys and girls whom they wish to place in school, if I will come to their mountains.

There is something singular, as well as deeply interesting, in this request. From time immemorial they have had intercourse with Burmans, but have resisted idolatry. They have looked with apathy, if not with contempt, upon the imposing ceremonies of Boodhism—its temples, pagodas, monasteries, idols, shaven-headed priests, its ten thousand burning tapers, its prostrations, its beads, its celebrated shrines, and its pilgrimages. Like the Karens in Tennasserim, and in Burmah, they appear to be looking for the “good book” which will tell them of the true God. There is an overruling Providence in this, and the request of the mountain chief and his friends, sounds to me like the Macedonian cry, “Come over and help us.”

13. All our inquirers appear to be at a stand. Several call on us often, and some of them profess to believe in Christ, but they make no advance, and are terrified at the storm of opposition which has raged terribly, ever since the baptism of Ko Shway Dway. One young man has had his wife taken away by her parents for believing in Christ. Another man's wife threatens to leave her husband if he does not give up his books, and keep away from this hated sect. A female, who listens and even professes to believe, is threatened by her whole family that she shall go into the street if she is baptised. I could mention eight or nine cases of the same kind; and then all their neighbors refuse to hold any intercourse with them, and besides pour upon them all the scorn and contempt they are able to express, either by words or actions. I tremble for these immortal souls; they are enlightened, they have tasted the good word of God; but the scorn, and contempt, and opposition of the world terrify them. I have never known such bitter opposition before.

14. Had a visit from two priests to-day, with a dozen or more of their pupils, but their only object was to inquire about the Chinese war, and to get some plants from our garden. They were friendly, but were not disposed to enter into any discussion of religious subjects. Three females called in the afternoon to visit Mrs. K. They have been inquirers for about three months, and now profess to believe in Christ. With the exception of one

more, these are the only females of whom we have any knowledge, who are serious inquirers.

20. Opposition is as great as ever, and all our inquirers appear to have come to a stand. More or less of them, however, call every evening, so that we still hope more souls will be brought into the glorious liberty of the gospel.

29. The sun has not shined this month, and it has rained night and day, without the cessation of an hour. The wells are all full of water; it is supposed that, on an average, three inches of water have fallen every day during the month.

31. The mountain chief, with eight of his people, has come from his native wilds and called on me to-day. I told him I had received his paper, containing a list of three hundred and seventy three names of boys and girls whom he wished to have educated. He wanted to know if I would visit them when the rains were over. I told him it was my intention to do so, for it was the command of God to instruct all nations in the knowledge of divine things. He said he would have bamboos and straw collected for constructing such buildings as I wanted, and he would be at all the expense.

#### *Great persecution.*

A more recent letter from Mr. Kincaid, dated Oct. 29, gives the following account of a persecution that was raging in Akyab, with some allusion to the mountain chief.

Soon after I last wrote you, a most determined and bitter opposition began to manifest itself in this town. The baptisms and the number who were reading our books, and listening with attention to the preaching of the gospel, aroused the priests and hundreds of the people. Those who had been baptized, and those who were inquirers, were thrust out of the pale of society—they could not go into the streets without being assailed by men, women and children, with all the low, insulting, and opprobrious epithets in the language. Many of them were threatened with what is called a *lynching* in America, and this mode of taking private vengeance, or playing the part of assassins, is no uncommon thing in this town. I have seen several who have been stabbed or cut down with an axe while going along the street in the evening. The opposition now is as violent as it was in August. The two disciples baptized last were worn



out with insults and oppression, and at length became timid and went away. We greatly fear they will fall away entirely, if they do not apostatize, though it seems impossible that they should ever deny the Lord that bought them. We have more or less visitors at the house daily, but then they are mostly people from the country. There are many in the town who keep the books we have given them and read, although ridiculed and treated as heretics; so we still have hope that God has some people to be gathered into the fold of Christ. I expect soon to see the mountain chief and some of his people, though I often fear the priests and their zealous supporters may frighten that simple-hearted people.

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### Siam.

#### LETTER FROM MR. GODDARD.

The following extract of a letter dated Jan. 28, 1842, and received but a few days since, gives a highly encouraging aspect of the Mission at Bangkok; and presents to our brethren who are desiring to enter missionary service, a most inviting field of labor. Mr. Goddard states that his health was good, and that his family were as well as usual.

Since my last to you, we have had the pleasure of welcoming one more converted heathen (as we hope) to the bosom of the church. He was baptized on the first Sabbath of January—is a man in the strength of his age—a blacksmith by trade—lives in the business part of the city, and exhibits many interesting traits of christian character. His case seems quite encouraging. He first became acquainted with the gospel some six or eight years ago; he has since been to China twice. During the past season he has been a constant attendant on our worship, and exhibits a very tolerable acquaintance with the gospel. His name is Chek Teän. Another member of the church, Chek Po, formerly employed in br. Dean's service, has taken a plantation a little distance from us, just out of the city, and we have made arrangements to have the meeting on Sabbath afternoon, referred to in the 'Report of the Mission,' as being held at Chek Heng's house, alternate between the houses of these two brethren. Each place is surrounded by an extensive neighborhood of husbandmen, more or less of whom attend the meetings.

About half of my own time, during the cold season, was occupied in visiting and conversing with the people at their own houses and distributing tracts. I have been attended in these excursions by my teacher, who continues to manifest a good degree of interest in the cause. Our labors have been chiefly expended on a district just back of our residence, extending out into the country a mile or two from the east border of the city and running up and down three or four miles. On this tract will probably be expended most of our visiting labors during the present year. I shall not be able to go out much during the hot season or the rains, but I hope my teacher may go often. The inhabitants of this tract of land would doubtless number some thousands, and might well form a parish for one missionary. I suppose four or five other parishes, very similar to this, might be marked out just in the suburbs of this one city. Beside these, are the multitudes of merchants and mechanics residing in the city, and also the numerous flourishing villages scattered over the kingdom, and affording the greatest encouragement to missionary labor. These last have not been entirely neglected, although the field immediately about us seems to demand more than our whole attention.

You recollect that in my last, I gave some account of a visit to Leng-keai-choo and Laonchirsee. That our labors at that time might not be entirely lost, the assistant, in company with another member of the church, was sent a second time to carry them on further. They left on Wednesday, the 12th of this month, and returned on the 25th. They first visited and conversed with the various families at Leng-keai-choo. On the Sabbath, held public worship in one of the buildings connected with an idol temple; thirty or forty persons were present and paid respectful attention. On Monday, they went up to Laonchirsee, and instead of visiting the sugar mills, directed their attention chiefly to the permanent inhabitants of the place, such as the agriculturalists and mechanics, of whom they found great numbers. Among these they were welcomed, and their message was received with gladness, especially by three families, who professed to believe in Jesus, and opened their houses for the worship of God. The sincerity of their professions may be tested to some extent by future visits, but must be finally decid-



ed at the last day. Should a little church be gathered among those permanent inhabitants, it would be a centre of influence for the thousands who labor at the mills, and so far as we can see would open one of the most promising fields for missionary labor, known. It would be sufficiently ample for one missionary, who might be assisted by one or two native helpers. In America, a territory of equal extent and population, supplied by only one or two ministers, would be considered exceedingly destitute. Revivals of religion, and the building up of churches, would scarcely be expected. If such would be the case in America, where all persons have some acquaintance with the truth, how much more here, where profound ignorance, superstition and prejudice prevail! On Saturday they returned to Leng-keai-choo; found one man, somewhat in years, who professed to believe the gospel. He received them into his house, where, on the Sabbath, they had public worship, and also daily, morning and evening worship while they remained. His case, according to accounts, seemed interesting; but we must not place too much dependence on hasty professions; they are often made with but partial knowledge of what they imply, and too often prove like the seed on stony ground. Yet we may be encouraged and strengthened by such cases; and we desire to cherish and assist persons affected by such favorable impressions, whenever we meet them. On Tuesday, they returned to this place, in good spirits, encouraged by the good providence of God towards them. We hope that the visit will be repeated soon, and frequently during the season. The expense for boatmen, &c., besides the time of the assistant, is about 37½ cents per day. This includes house-rent, for the boat is sufficiently large to answer for a house, when no better accommodations are offered. There are here in Bangkok a few inquirers; one case seems quite encouraging; a man in middle age, of good education and talents, partially lame. I came across him on one of my visits, and from the first he has manifested an interest in the gospel. He now attends our worship regularly, and I hope good things are in store for him; but none except the Holy Spirit can renew his heart.

### West Africa.

Since the publication of the last Annual Report, Mr. Constantine and his lady have returned to this country, in consequence of ill health; so that our only missionaries, in this region now, are, Ivory Clarke and his wife, and Kong Koba, a native assistant, at Edina; and John Day, preacher and school teacher, at Bexley. Though laboring under many discouragements, the brethren seem to be enjoying as large a measure of success as could reasonably be expected. The natives, it should be recollected, are much below, in civilization, in intellectual and moral attainments, the people in the other quarters of the globe where our missionaries are laboring.

Mr. Clarke, in a letter dated Jan. 28, 1842, thus speaks of the prospects of the school, and of his intentions of future labors.

Our school at Edina is in a prosperous state. Five of our largest scholars we hope are Christians, and others appear to be thoughtful about their state. One very encouraging feature in the piety of those who profess to be Christians, is, that they seem to feel much for their people; they say that they intend to go and teach them, as soon as they are qualified. To-day, we had a public examination of our school. The scholars were examined in reading, both in the Bassa and in the English languages—in Geography, English Grammar and Arithmetic. My own expectations, and I think those of all present, were more than realized. We have a vacation now of about 10 days. Kong Koba is now our principal teacher. He does remarkably well, and is a worthy man and a valuable assistant to the mission. We have also one of the citizens employed as a teacher in the school. He is a young man, who was taught, to some extent, in this school, by br. Day, and does well. I have engaged James Alexander, who was with br. Crocker, at Madebli, to assist me in the secular business of the mission, and in the study of the Bassa language. I hope, by these arrangements, with the blessing of God, to be able to devote a large portion of my time to the language, and the preparation of books. Ever since I have been in the country, I have considered this the most important business; and I am increasingly anxious to apply myself as assiduously as possible. Though my health is now good, I cannot expect to live long in a land where all die so soon.

Our missionaries of these stations are surrounded by a large number of petty, but independent tribes, with whose chiefs they are on terms of friendship, and are allowed free access to their people. Mr. Clarke, in his journal, under date of Jan. 17, thus alludes to some of his labors as a preacher.

I was at Bob Gray's, and preached to sixty or seventy, who listened very attentively. He is building a house which, he says, is for a church, and wishes me to preach there every Sabbath. I already have Edina and king Joe's place on my hands, and no one but the Lord to help me. My health is good. My labors and cares are continually increasing; but I hardly know how it is possible for me to perform more. The same is true in relation to Mrs. Clarke. We have now fifty-five fine native children in our school, and eight or ten Americans. The school never appeared so encouraging as at present. The children seem perfectly contented, and are making good progress in their studies.

On the 27th of January Mr. Day's house was consumed by fire, by which he lost all he was worth. This event somewhat discouraged him for a little season, and induced him to think of removing to Tradetown, a place which is thought to be a peculiarly interesting field for a missionary. By the advice of Mr. Clarke, however, and the dictates of his own judgment, he has concluded to remain, as will appear from the following extract of a letter from him, under date of Feb. 24. We make this extract, chiefly for the purpose of describing to the minds of such as desire to know, the comparative promise of this foreign field.

I have had some thoughts of going to Tradetown; but having advised with Mr. Clarke on that subject, and as he disapproved of it, I have entirely given it up, believing that few places can afford better opportunities for me in this part of the country than the one I now occupy.

Gosey's place is peculiarly inviting; as more than half the congregation are, at times, from the interior. When Mr. Clarke and myself were on a tour thirty miles into the interior, we preached to persons to whom I had preached at Gosey's. He is visited by many interior head men, who bring along with them larger retinues; besides, large numbers flock in at all times for the purpose of trade. There are also many towns accessible within one day's walk of this place. King Ben, my old

friend, who once lived quite near me, being injured by the Americans, as he thought, has moved into Dye Dye's dominions, where he has carried much knowledge of divine things, and where, as a messenger of peace, I am joyfully received.

## Assam.

### JOURNAL OF MR. BRONSON.

It is stated in the Annual Report of the Board, published in the June number of the Magazine, that Sibsagor and Nowgong are new stations which had been adopted during the past year. We have already taken notice of the removal of Mr. Barker to Sibsagor, who was soon followed by Mr. Brown. Mr. Cutter still remains at Jaipur, which is three days' journey above Sibsagor, upon the banks of the Dihing. Nowgong is in Central Assam, and is the government station of a province of the same name. Capt. Gordon, the well known friend of our missionaries, who, in addition to his often repeated acts of generosity, is a monthly contributor to the mission of 30 rupees per month, is the officer in command. He and his lady are both pious people.

Sept. 22. The rains having subsided, and the rivers a little fallen—all things being in readiness, at 3 o'clock, P. M., we parted again with our dear missionary associates and friends at Jaipur, and set out for our new station in Central Assam. We have entrusted ourselves and our "little all" upon rafts, made by fastening two or three small canoes or boats together. This is not a very safe method of travelling at this season; but, as in this remote station we are unable to obtain suitable boats, we have no alternative. We could not but weep as we thought of the graves of those who had been associated with us in our missionary labors. But though now to be separated from the spot that encloses their mouldering remains, we were made to rejoice when we remembered that

"They sleep in Jesus, and are blest."

Reached the old village of Tippling, and stopped for the night, thankful to our heavenly Father for the blessings bestowed upon us during the fatigues and exposures to which we have been subject during our preparation for removal.

27. Find ourselves proceeding rapidly on our way below the Dekkho Mukh, which place we found had been entirely under water: and the badness of the



road to Rungpur compelled us to abandon the idea of visiting our missionary friends at Sibsaigor. We have passed several very dangerous places, where the rapidity of the current was frightful, and our boats became almost unmanageable to our inexperienced boatmen. Still we have been preserved—blessed be the name of our heavenly Father. Have just heard of the death of br. Slaf-ter of Siam. May we hear the monitory voice that is addressed to us in this providence, and do with our might what our hands find to do.

29. Find ourselves at the mouth of the Kullung. We were greatly favored in getting to the mouth of this small stream so soon, as the strong winds that commenced blowing, made us very unsafe on the great river in our floating rafts. The Kullung, which is only an arm of the Brahmaputra, we found rather larger than we had anticipated. We are now in the Nowgong district. We soon came to a beautiful village, called Sonari Gauu, the head man of which brought me a note from Capt. Gordon, who, in anticipation of my arrival, had very kindly ordered the people of that village to render me any assistance I might require.

Oct. 2. To-day, at 3 o'clock, P. M., reached the zillah station of Nowgong. The last three days we have been tracing the serpentine Kullung, enjoying the most delightful scenery, nearly the whole course of the river, being studded, on either side, with beautiful villages, embowered with beautiful groves of trees. In fact, it may be said to be one continued village the whole distance. The population, I am told, extends into the interior, and is very dense. Truly the work of preaching the gospel in all these villages is arduous. The harvest, how plenteous! the laborers, how few! Thus far, we see every inducement to establish a station here. Called on Capt. Gordon, and after a short, and agreeable interview, proceeded to make arrangements for removing to the circuit bungalow, which has been kindly offered for our present accommodation.

3. Enjoyed a season of worship at Capt. Gordon's.

4. Called upon the several gentlemen resident here, and obtained very satisfactory accounts relative to the denseness of the population, and the healthfulness of the district. On going over the station, I find it very beautifully laid out—streets running in all directions. There is a court-house and jail.

To the court are attached many very respectable natives, both Assamese and Bengali; and as the business of the court draws in people from all parts of the district, it affords almost daily opportunities for sending out tracts into the country in every direction. As soon as my object was known, my house was thronged with people of all classes, who came for books; and I have seized upon the present opportunity to explain the christian religion, and make known my intentions as far as possible. At present I am talking, and preaching, and distributing tracts from morning to night, to all who come to my house.

10. Having become a little settled, I gave out that I would preach every day in the hall, to all who pleased to attend. Accordingly, at 5 o'clock, P. M., I had a gong struck, and all in my own employ assembled. A respectable number were present. I commenced Matthew, read and explained for an hour. The people were attentive, often responding to what I said, saying that I spoke nothing but the truth. After this short exercise, gave opportunity for conversation, and distributed books to as many as could read.

22. Having numerous calls for Bengali, Hindu and Persian books, I have ordered a small supply from Calcutta. The population is a reading one, and I rejoice to find that I am much more favorably situated in this respect, than I ever was in Upper Assam. I shall now be able to avail myself of all tracts and school books in Bengali, as well as of all that may be issued from our own press.

24. This being the last day of the Doorgá Poojá, the crowd that has been gathering for several days preceding is very great. It has been got up and carried forward principally by the Bengali residents attached to the court. The noise and parade for the last three days have been distressing. Taking a few tracts, I went out and seated myself near the spot where the largest crowd was gathered, and commenced conversation with a few who approached me, upon the folly of the worship of idols. Soon I had the largest congregation I ever addressed, and spoke as long as I was able upon the sin of worshipping any except the Maker of all things. My congregation continued to increase until the last, even although it was the time of throwing the idol into the river. After giving away a few tracts, returned again to my house,

where I found several servants waiting for tracts. During all my conversations with the people, thus far, I have had no particular opposition, except from several Musslemans, who were very violent; and I cannot but hope, that the people of this long neglected valley will yet be brought to receive the truth in the love of it.

Nov. 10. Having succeeded in purchasing a bungalow and grounds for the mission premises, I shall be able to save nearly all the present cold season for travelling over the country. The grounds are ample for present and future operations, even should they be extended. The bungalow, though small, will answer our purpose for a few years, and I am happy to state that after the necessary improvements are made, the expense will not greatly exceed the amount obtained for my bungalow at Jaipur. As soon as I can leave my family comfortably settled on the mission premises, I shall devote my time to travelling and preaching. And I feel as much as ever the need of an associate, now that I am so far removed from all our missionary friends. I do sincerely trust that the Board will not forget, that while their missionaries are nominally taking possession of Assam, aside from this station, there is the whole of lower and central Assam lying unoccupied. And that, until quite recently, only the extreme points of Upper Assam have really been occupied. May it please the Lord of the harvest to send forth more laborers into these parts. And may the time speedily roll onward, when the name of the adorable Saviour shall be praised by the long neglected people of Assam.

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### MACAO.

#### JOURNAL OF MR. SHUCK.

Jan. 1, 1842. Having commenced this year amid many encouraging circumstances, as it regards my labors among the Chinese, I have determined, by the help of the Master, to be still more diligent in preaching and teaching the heathen publicly, from house to house, and from street to street. Being in Canton for a few days, a week or two since, I took occasion to address many crowds of the Chinese on the subject of the great salvation. I fell in with a merchant named Woyune, who has long had extensive dealings with

foreigners. He assured me that he had found the worship of idols useless, and had long since entirely abandoned them, and told me that he desired to know what was truth. By the apparent sincerity of his remarks, I felt my heart drawn out toward the venerable old man. He is now 76 years old, and what is remarkable, his eye-sight is perfect, his mind vigorous and his health excellent. In explaining the plan of redemption, I taught him and all in his house; and on taking leave of him, presented him the only New Testament in Chinese I then had with me. He seemed really grateful, and accompanied me to the door, expressing his warmest thanks for the book, and for the words of instruction which I had spoken. I feel prayerfully interested in this case, and am more than ever impressed with the fact, that the more intimate my intercourse becomes with the Chinese in their own vernacular language, the more frequent are the incidents I meet with, which encourages me to persevere.

On returning from Canton I made a short stay at Whompoo, where the foreign shipping lies, 12 miles from Canton. Accompanied by an English physician and two pious English captains, I visited one of the large rural villages near by. On entering a spacious temple in the village, we found many persons assembled to celebrate a marriage feast, having all the viands spread out in due order. Making a bench my pulpit, I addressed an attentive congregation of about seventy persons. After I had concluded, several of them came around me and solicited further explanations; and all appeared friendly and respectful. Being in Canton on the Sabbath, I preached in English, nearly all the foreign residents being present.

5. To-day, I had the happiness of baptizing Capt. T. Rogers, of Philadelphia, commander of ship Henry Pratt. After appropriate services on board the ship, we both went down into the water, and in presence of the officers and crew, and others, I had the happiness of burying him with Christ in baptism, in the great long-boat as she floated full of water along-side.

10. To-day, I addressed nine different Chinese congregations, varying from ten to seventy persons, besides the Chinese services held in my own house. At 12 o'clock, we surrounded the table of our risen Saviour, and Capt. Rogers joined with us in this de-



lightful feast. At night, attended English preaching.

15. Preached to a number of the people in their own houses this afternoon, and had good attention, and many encouraging questions were asked.

20. Two interesting young men called, and in a respectful manner made many inquiries about the new religion. No event of the kind has before taken place here within my knowledge, inasmuch as they came of their own accord, without any solicitation from me or any one else. They remained more than an hour. Yang Seen Sang read and explained to them the accounts of the birth of the Saviour, and many other points, and I also labored with them for some time. They declared their detestation of idols, and the folly of idol worship. When they left, they promised to come again on the Sabbath. One of them is a merchant, and says he has seen me several times; the other is a decent looking young man, but I did not ask his employment. I trust that God will commence and complete a work of grace in their hearts. This being the regular day for my teacher, Yang Seen Sang and myself, to have private prayer together, we locked the door, read, bowed together, and both of us prayed. This is decidedly the most interesting and encouraging case of inquiry I have among the Chinese. Oh for the Spirit of the Lord God!

21. Went, this forenoon, to see a young man, keeper of a paper establishment, who told me, not long ago, that he did not worship the gods of his heathen countrymen. I met him going out on business, and on telling him that I was on my way to see him, to speak to him about Christ, he politely told me that any time I chose to come, he would gladly hear me.

### Greece.

The station at Patras is becoming increasingly interesting. The following is a translation from a communication made by Apostolos, the native assistant to Mr. Love, dated March 15.

I wrote you in haste this morning, [Monday] for I did not write Saturday, in order that by deferring I might await the event and give you, with certainty, the joyful news of yesterday, the Sabbath. And here you have the statement of the same.

N. Kyriakedes, a professor in the gymnasium of this town, [Patras] M.

Patrichios\* Kyriakes, Kyrkos, Joannes, Nicholas,† and a certain stocking weaver in town, whom Kyriakes brought. These seven assembled themselves together at my house, and after a full expression of our views and sentiments, we came to a unanimous decision in respect to the following particulars.

1. That we assemble ourselves together every Lord's-day for worship.

2. That we pray *kneeling* ‡ for, that this was the ancient attitude in prayer, is very evident, both from scripture and other history.

3. That in praying, we use no form except the Lord's prayer; (for this prayer is unquestionably the words of our Saviour.) Moreover, that we supplicate Almighty God for whatever we need, through the Mediator that has been sent us; according to his own declaration, "whatever ye ask the Father in my name, I will do it."

4. That we sing a hymn of praise to God.

5. That we read one or two chapters of the New Testament, and expound whatever is difficult in them contained, only that we do not prolong the service beyond the hour of one, in the afternoon.

6. That we interpret no scripture by allegory.§ Whoever is a Christian must believe the New-Testament exactly as it says; for allegory is heresy, which also corresponds with the words of Chrysostom.

7. The sum of the gospel is, "to love the Lord thy God and thy neigh-

\*Patrichios was our teacher in the language the year before Mr. Pasco returned.

†This is the man (mentioned in one of my early letters) who sent his servant to gather up, "that he might preserve as a memorial," the torn up scriptures and tracts, when about three years ago the priests endeavored to get up an uproar against us at Patras.

‡ "Kneeling." The Greeks have many superstitions in respect to the posture in prayer, most of which are regarded as essential to salvation. But to pray "kneeling," is not only an open disregard of all these superstitions, but it is doing that which the church does *not allow*, except on a particular day of the year. Regarded in this light, therefore, the resolution of this little band is most valuable. It shows the power of truth on their consciences, as well as a determination to regard in matters of faith, only what the scriptures sanction.

§ The allegorizing of the Greek Church, surpasses any thing of which one can scarcely form a conception. Not only is the divine teaching of our Saviour and his Apostles, in general, thus tortured into nonsense, but a great part of the scriptural historical events, even, can be made to subserve no better purpose than to become matter for the mock theatricals of priests and prelates in their annual idolatrous festivals.

bor." Nothing else : all else is heresy. In the abstaining from different kinds of food, in the feasts, the candles, and the incense, Jehovah hath no delight, as says the Prophet Isaiah.

In all these we were perfectly unanimous, and next Sabbath we commence according to our agreement. So that I hope we shall soon be able to establish a church.

These persons had supposed that we have some book peculiar to ourselves, like the "Book of Common Prayer," in the English church. I said to them, hear me, my brethren. I will speak to you *λόγους δειούς* [literally divine words, i. e. words as true as inspiration.] Baptists have no book of the kind. They receive no book, no teaching, no exegeses, no interpretation in matters of faith and practice, unless with the

"thus saith the Lord," for authority. Nor do we receive the declaration of any book in such matters, unless it refer to the very chapter and verse of the scripture.

They were greatly astonished, and as much pleased. I conversed with them on the subject of baptism, and fully convinced\* them on the subject of the Lord's Supper. O that the Lord may be our protection.

\* "Convinced." I am not certain that I know in respect to what he convinced them : but from the structure of the phrase in the original, and connected as it is with the subject of baptism, I suppose it to be, that in which his own mind has, from the beginning, been perfectly clear, namely, that communion is only proper when it follows proper baptism. He may, nevertheless, only refer to the absurdity of Transubstantiation, which is a most prominent and pernicious doctrine of the Greek Church.

## Other Societies.

### Baptist (Eng.) Missionary Society.

The annual meeting was held in Exeter hall, April 23th.

The total receipts of the year, for the general purposes of the mission, amounted to \$80,984, being an increase above the preceding year of \$553; there had also been received, for various objects, \$24,469, including \$2,222 from the Calcutta printing press, making a total of \$101,009. On the other hand, the expenditure of the Society had been \$109,831; the excess, added to the balance against the Society, at the beginning of the year, left due to the Treasurer \$17,526. The total number of persons added to the church during the past year, as shown by the tables of each district, was 5,654; the total number of members in all the churches being 32,899. There were also 15,510 inquirers, 167 stations, 77 missionaries, 47 female missionaries, and 70 native preachers. The number of day schools was 148, schoolmasters 170, children taught in day schools 10,298, and of those taught in the Sabbath schools about 15,000; the number of volumes of the scriptures printed, was 85,000.\*

Calcutta.—Dr. Yates has continued to devote his time and energies mainly to the

work of translations. Soon after the commencement of the year he made an excursion to Benares, with a view to ascertain what kind of style should be adopted for the contemplated Hindui version of the New Testament, the printing of which was commenced almost immediately after his return. He has likewise preached to the church in Circular Road every Sabbath evening, sometimes also on Thursdays, and superintended the concerns of the native church in South Kalinga. With Mr. Thomas's labors, incessant and multifarious, you are well acquainted. Besides the printing office, he carries on the correspondence with our brethren in various parts of the country, and superintends the Scripture Depository. Brother G. Pearce has taken charge of the Native Christian Institution (or boy's boarding-school) at Entally, and of the native churches at Entally, Lakhyantipur, and Khari. I have been engaged in assisting Dr. Yates in the Bengali translations, and superintending the village station at Narsingdarchok, besides frequently preaching in English and Bengali. Mr. Evans, whose health has suffered occasional interruptions, has been abundantly and successfully occupied in the church in Lal Bazar and the Benevolent Institution. Mr. Small, since Mr. G. Pearce's return, has confined his attention to the Native Institution (heathen boy's day-school) at Entally, together with the study of the language, and occasional Eng-

\* The missions in the West India Islands have resolved to withdraw from the funds of the parent Society after August, 1842.



lish preaching. Mr. Gibson has entered upon his labors with promising prospects of acceptance and usefulness.

2. *Preaching to the heathen.*—Our esteemed brother, Carapeit C. Aratou, has during the past year suffered from repeated attacks of illness, which have rendered it impossible for him, especially since the month of July, to give so much of his time and energy to this his favorite work as formerly. Mr. J. Page joined our number just in time to take his place. Ever since the commencement of July he has been engaged in preaching, sometimes daily, but generally three or four times a week, either in the chapel in Jan Bazar, or else in the streets and public places of this vast heathen city. Whilst he addressed the natives in Hindustani, our brother, Gange Narayan Sil preached the gospel to his countrymen in Bengali, generally four or five times a week. An interesting extract from his journal will be found in the Calcutta Missionary Herald for December, headed *Missionary Scenes in Calcutta*. The students at Entally have also been occasionally employed in a similar manner, especially since br. G. Pearce's return. And Mr. De Monte and Mr. W. Thomas, who spend about one week out of every five or six in Calcutta, never fail to preach to the heathen three or four times a week when they are here. In addition to all this should be mentioned the efforts made by several members of the church in Lal Bazar, the occasional services of our friend Shujaat Ali, and a few addresses delivered by myself in the Jan Bazar chapel. The people hear the gospel; the Hindus generally give their assent to its truths, the Mohammedans oppose it; but signs of repentance for sin and of a desire after salvation, are rarely to be seen. We are to the people of this city at the best "as a lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear our words, but do them not."

3. *Native church in South Kalinga.*—Pastor, Shujaat Ali. This church is at present in a languid state. Several of the congregation, and even a few members of the church, withdrew from its services in July, under the pretext that discipline was not maintained impartially. The real reason was, that some found the discipline too strict, and others were disappointed in their hopes of temporal support. A number of these people have, however, since returned. The attendance in the public services has lamentably declined since the time when our late brother, W. H. Pearce, was the pastor. They are now not all held in Bengali, Shujaat Ali having, in compliance with the wishes of some members, (chiefly

East Indians), commenced to address the people in Hindustani on Sabbath afternoons. Both he and Ganga Narayan Sil continue to do much good by private conversation both among Christians and Hindus.

4. *Native church in Entally.*—Pastor, Rev. G. Pearce. This church is intimately connected with the native Christian Institution, to which most of its members belong. During three months after Mr. Ellis's departure, I acted as its pastor, preaching once every Sabbath, whilst the other services were carried on by the elder students. The same plan is, I believe, still pursued. It is a pleasant sight to see the natives, most of them young, connected with the institution, assemble in their neat chapel, and it is cheering to preach the gospel to them. On the Sabbath there are often three or four Hindus present; and in August, when we had a baptism, there were more than a dozen who witnessed the ceremony.

5. *Haurah and Salkiya.*—Rev. T. Morgan. In a recent communication Mr. Morgan writes, "For the purpose of imparting biblical knowledge I have established a bible class, which has been respectably attended, in addition to which I have collected a library amounting now to near sixty volumes; for twenty-five of which I am indebted to the Calcutta Tract Society, and for the rest to various friends; among whom I wish to express my obligation to Captain Gardner (a gentleman trading in this port) for a set of valuable books. At the commencement of the year we established a Branch Missionary Society to meet the expenses of the station. I am happy to say that through the liberality of our friends its funds are in a flourishing condition." In superintending the native part of the church Mr. M. experienced much trouble, owing to the bad conduct of a native preacher, who after being discharged, did all in his power to induce the other native members to leave the Baptist denomination. He succeeded with two, but the remainder manifested a pleasing degree of firmness.

6. *Narsingdarchok.*—Under my superintendence.—This has been a year of trial to us; partly because some of the members of the church (among them also a native assistant) fell into open sin, and partly because our people had to endure much petty persecution both from their heathen neighbors and from the native Christians attached to the Propagation Society's mission, with whom they are intermingled. All the various services in the different villages have been kept up, and a new station, Rasul Muhammad Chok, has been established, which up to this time



promises well. Some eight or ten families have during the year left the ranks of idolatry, and placed themselves under Christian instruction.

7. *Lakhyantipur and Khari*.—Now under the superintendence of the Rev. G. Pearce.—On the 22nd of August I had the pleasure of baptizing four persons at the former station, whose evidence was of the most pleasing character. It was a drop of comfort to sweeten a bitter cup. Of the opposition we have met with in these stations I shall say nothing more, as you are in possession of full information on that subject. Since brother G. Pearce's arrival, things have, I am thankful to say, somewhat improved. Eleven members, who had been drawn or frightened away, have returned to the church at Lakhyantipur.

The members of the church at Khari have, with very few exceptions, stood their ground, but none have been added to them. Mr. G. Pearce is there just now.

8. *Circular Road Church*. This church has during the year been without a pastor. The usual services have been carried on principally by the missionaries of the Parent Society residing in Calcutta, occasionally aided by those of the London Society and the Scottish Mission. As might have been expected, it has been to the church a year of trial. They have now, however, the pleasing prospect of obtaining the services of a pastor, the Rev. R. Gibson, A. B., &c. The present number of resident members is sixty-one, or including non-resident members, seventy-six.

9. *Lal Bazar*.—Rev. W. W. Evans.—Last year the number of members should have been stated as being ninety-five, instead of seventy-five. Additions during the year, twenty-five; present number, one hundred and fourteen. "For this encouraging increase," says Mr. E., "and for every indication of good, the members record their devout gratitude to the great Head of the church." The first week in November was devoted to a series of meetings for humiliation and prayer, and "they have not been in vain in the Lord." A library has lately been formed, which promises to be very useful.

10. *Benevolent Institution*.—The institution is in a very flourishing condition, Mr. Evans and his assistants giving their best energies to it. The female department, under Mrs. E., is probably more flourishing than it ever was before. On the 15th of December an examination was held, which showed that the institution had been much raised above the low state in

which it was when Mr. E. took charge of it. It is not an academical establishment, intended to produce learned scholars, but to provide poor young people with that amount of knowledge, which shall enable them to become useful members of society. With this qualifying limitation, the result of the examination was very satisfactory.

11. *Native Heathen Institution, Entally*.—Superintendent, Rev. G. Small.—The attendance throughout the year was about two hundred; it has, however, decreased since the holidays in October, the substitution of native Christian teachers in the room of two Hindus, at the re-opening of the school, having given much offence, the more so as just about that time a very general panic had arisen from the baptism of one of the scholars of high caste in the General Assembly's Institution. The change, however, is not to be regretted, inasmuch as the new teachers, besides being every way as well qualified as their predecessors were for general instruction, can with confidence be entrusted with the office of imparting saving truth. An examination of the school took place on Monday, December 27th, before a select number of friends. The scholars of the first class having been drawn away by their dissatisfied teacher, the second class was more particularly examined. The boys acquitted themselves very well. They had committed to memory several chapters of the Proverbs in Bengali, manifested their acquaintance with sacred history, and showed that they had made good progress in secular knowledge, e. g. grammar, geometry. The funds of this institution fall short of its expenditure, notwithstanding the strenuous efforts made by our Ladies' Auxiliary.

12. *Native Christian Institution, Entally*.—Superintendent, Rev. G. Pearce.—It is needless for me to speak of Mr. Ellis's illness and return to England. After his departure, Mr. and Mrs. Small kindly took charge of the institution until Mr. Pearce arrived. It then numbered forty-two boys, being eight less than there were at the close of the last year. Most of these eight left in consequence of their parents or friends having joined the congregations of the Propagation Society in the south, thus furnishing another proof of the injury done to our operations by the agents of that society. With the exception of a pundit, who teaches Sanscrit and Bengali, the masters are all Christians.

The students of theology are now five in number, one having been excluded from the church and institution on account of immorality. The conduct of those that

remain gives much satisfaction, and they all endeavor to render themselves useful to their countrymen.

13. *Female Department of the Native Christian Institution.*—This interesting seminary of the church has suffered a great diminution, arising from various causes; chiefly, however, from the state of things in the south; for when the parents or friends of any girl had gone over to the party of the Propagation Society, they would naturally withdraw their child from the school. Amidst all her discouragements, Mrs. Penney continued to superintend the education of the remaining scholars, until at the close of November she removed to Serampore. The present number of girls is seven, but it is hoped that it will shortly increase. The school is now placed under the superintendence of Mr. and Mrs. Wenger, and it is hoped that our friends in England will not be discouraged by present unpromising appearances.

14. *Biblical Translations.*—In Hindustani, a new edition of the entire Testament, with references and marginal readings, was commenced two or three months ago. The Persian New Testament has long since been finished. In Sanscrit, the Proverbs have lately been issued, in a metrical, but otherwise literal translation, similar to that of the Psalms, published three years ago. In Bengali there have been printed,—1st, an edition of the New Testament, 5,000 copies; 2d, Gospels and Acts, 2,500; 3d, Acts, 3,000; 4th, Luke and Acts together, 3,000; 5th, Isaiah and Daniel, newly translated, I believe, 5,000 copies. A new edition of the Proverbs is printed, except the title-page and two last chapters: the entire Bible has advanced to 1 Kings, xvii., but it is in type as far as 2 Kings, viii. How far the Hindui Testament has advanced I cannot tell just now, but I believe to about the middle of John. The distribution continues to be as extensive and as promising as ever.

*Dumdum* :—7 miles N. of Calcutta: the head-quarters of the artillery.—This station is at present unoccupied.

*Jessore* :—65 miles N. E. of Serampore, with 5 sub-stations.—J. Parry: 5 nat. as.—communicants, 99; of whom 31 natives have been admitted during the year—6 schools.

Mr. Parry and five native preachers are much occupied in visiting markets, villages, and other places of resort, throughout a large district. In these excursions he finds the advantage of a portable pulpit; for such is the eagerness shown to hear and see the preachers, and to obtain tracts,

that without this means of partial defence, they would be in imminent danger of being suffocated or trampled on. Caste has, in several instances, been renounced.

*Burishol* :—140 miles E. of Serampore, with 1 sub-station.—S. Bareiro: 2 nat. as.—communicants, 6.

It is quite clear that light is gradually breaking through the dead gloom of sin and error; and people are beginning to be convinced of the state they are in, and to give expression to their convictions in language which cannot be misunderstood. An intelligent Brahmin freely confessed, that he, with his countrymen, was in an awful state with regard to salvation.

They have ingenious excuses for every thing, lies to cover lies; but now they are beginning to be ashamed of them, though worldly-mindedness is keeping them from sincerely inquiring after their salvation.

*Soory* :—45 miles N. W. of Calcutta.—James Williamson: 3 nat. as.—communicants, 45; of whom one has been added during the year.

Mr. Williamson has continued to itinerate in various parts of the surrounding country, assisted by the natives under his direction. The church over which he presides appears to be advancing in knowledge, and in a practical exhibition of the christian character.

*Cutwa* :—75 miles N. of Calcutta.—W. Carey: 7 nat. as.—communicants, 33.

*Dacca* :—170 miles N. E. of Serampore: inhab. 300,000—Owen Leonard, William Robinson: 3 nat. as.—communicants, 19.

Mr. Leonard, who has been intimately acquainted with the state of the neighborhood for many years, bears witness to the great improvement in the spiritual condition of the people.

*Dinagore* :—about 230 miles N. of Serampore; with a village, *Sadamahl*, about 20 miles N. E. of Dinagore.—Hugh Smylie: 2 nat. as.—communicants at Dinagore, 11; and at *Sadamahl*, 22.

The accounts, on the whole, have been very encouraging; we hope that these expectations will not be disappointed; but our brother and his flock endure a fiery trial. On the night of the 15th of January, the village of *Sadamahl*, where a considerable number of native christians and their relatives reside, was attacked by a band of assassins, who wounded many of the people, murdered the native preacher, and sought the life of the missionary, who mercifully escaped their pursuit. The ob-



ject appears to have been, to murder Mr. Snylie and the native preacher. Several persons have been apprehended, and the case is now under investigation; what the result may be, time must develop. The assassins are supposed to belong to a party formerly engaged in issuing base coin, and other iniquitous practices, to which a stop was put through the exertions of the missionary.

*Monghyr*:—250 miles N. W. of Calcutta—John Lawrence, John Parsons, W. Moore: Nansook and another nat. as.—communicants, 48.

We are pursuing our course here with the same unanimity, peace, and comfort, which have so long and so happily prevailed.

There is a disposition to listen to the preaching of the Gospel. This is not a new thing here; and, therefore, cannot be supposed to proceed from mere curiosity with all, if it be the case with some. There are not wanting indications that the truth is surely prevailing in this land.

*Patna*:—a few miles from Digah: inhab. 300,000—Henry Beddy: 2 nat. as.—communicants, 13.

Several promising individuals have renounced caste, and profess to believe in Christ for salvation; but no further additions have been made to the church.

Our stated services in doors and out of doors are as usual. Mrs. Beddy has lately established a female prayer meeting at a distance from our house, where native women are collected, to whom the word of truth is explained; so that while no actual conversions have taken place, we have frequent opportunities of proclaiming the way of salvation to those who are out of the way.

*Benares*:—with a sub-station at *Chunar*—W. Smith: 2 nat. as.—communicants at Benares, 10; and at Chunar, 8.

The church, as also that at Chunar, likewise under Mr. Smith's care, has been exercised with various trials. The word, however, has not been without effect, in bringing souls to Christ. Two persons have been added by baptism to the church in Benares, and one to that in Chunar, during the year.

*Allahabad*:—S. Mackintosh: 1 nat. as.—communicants, 17.

Mr. Mackintosh and one native preacher, have continued throughout the year to make known the way of life: nor have they been without tokens for good; five persons having, during the past year, been added by baptism to the church.

*Agra*:—Richard Williams, Thomas Phillips: 1 nat. as.—communicants, 51.

The field of operation around Agra is stated to be immense; and in order to occupy it with the greater advantage, a local society has been formed, combining all the missionaries who reside in the city, by whom, and the native preachers connected with them, itinerant labors are prosecuted on a regular system.

Some time ago, in the Hat which I visit twice a week, I observed in the crowd a bairagi having his legs much swollen: and on my inquiring into the cause, he informed me that it was in consequence of his having stood in one position for the period of twelve years. I said, "Why did you do so?" His answer was, "that I may please God, obtain salvation, and get a good livelihood." May not the zeal of this poor ignorant man in a bad cause, chide the coldness of many of the followers of Christ in a good one.

*Delhi*:—J. T. Thompson: Davigir, nat. as.—communicants, 14.

The copious narratives transmitted by Mr. Thomson to our Calcutta brethren of his various exertions, abound with incidents which warrant the hope that the seed of the kingdom, which is widely disseminated, is by no means scattered in vain.

*Ceylon*:—8 stations—C. C. Dawson, — Daniel, — Harris: 1 as. mis., 8 nat. as.

Three new stations have been formed at Hendella, Matamagollah, and Kalany, making seven in all, independent of Colombo, the capital, where four congregations regularly meet for the worship of God. Of these country stations, those at Hanwella and Matelle appear to have been specially distinguished by tokens of the divine favor. At Hanwella, Mr. Daniel reports that the church has increased from seven members to forty-two; and at Matelle, notwithstanding violent opposition from the interested Buddhist priests, no less than twenty-nine individuals were baptized by Mr. Harris, on a recent visit to that neighborhood. Among these were five of the Rodya caste, whose singularly abject condition greatly exalts the mercy of God displayed in their conversion. Matelle is near the city of Kandy, the ancient capital of the island; and Mr. Harris is so impressed with the importance of making this a central station, that he proposes to remove thither, with Mr. Dawson and the press, and to set on foot an institution for instructing native teachers, that they may be the better qualified to expose and refute the sophistries of Buddhism. Further assistance

from home will be required to carry this plan into effect, and the recent progress of the mission in this island, constitutes a forcible argument why it should be rendered without delay. The number of children reported as receiving instruction in the schools, is 1,200 ; and upwards of 130 members were admitted to fellowship with the various churches during the last year.

*Sumatra*.—A recent communication from Mr. Ward, of Sumatra, states, that a portion of his time is still occupied in the work of scriptural translation. He has sent a version of the gospel by John to Singapore, where it has been printed in the Arabic character. A part of the book of Genesis has also been translated, together with the Life of Christ, compiled from a "Harmony of the Gospels," which he proposes to print both in the Roman and the Arabic characters. Mr. Ward expresses the hope that the progress of European ascendancy, both in Sumatra and the neighboring island of Borneo, will prove ultimately favorable to the progress of the gospel among their numerous population.

#### AMERICAN AND FOREIGN BIBLE SOCIETY.

The Society held its fifth annual meeting on Tuesday, April 26th, 1842, in the meeting-house of the First Baptist Church, New York city.

The amount of receipts from Auxiliaries, Associations, Churches and individuals, and the sale of bibles, during the year, was \$24,692,29. Of this sum, *thirteen thousand six hundred and seventy-nine dollars and seventy-two cents*, have been appropriated for the circulation of the scriptures, viz :

To the Baptist General Convention, for printing and circulating the scriptures at various missionary stations, \$6,500. To the Rev. Isaac McCoy, for the distribution of the scriptures among the Putawatomes, \$500. To the General Baptist Missionary Society, and to the Freewill Baptist Missionary Society, for the distribution of the scriptures in Orissa, \$1,300. To the Foreign Evangelical Society, for distributing the testament among the destitute orphans in France, \$20. To the Bible Translation Society, (Eng.) for printing the scriptures in Bengali and Sanscrit, 5,000. Donations of bibles and testaments to various Societies in this and other countries, \$357,72.

The number of bibles printed during the year is 5,500. The number of bibles sold is 1,367; testaments, 3,426. The Society have on hand, at their depository in New York city, corner of Broome and

Elizabeth streets, 1122 English bibles, in various styles of binding ; 4,101 testaments ; 163 Welsh bibles ; 555 German bibles, and 1626 testaments.

The number of volumes added to the Society's library is 168, making the present number 623. Many of these are valuable books, in ancient and modern languages ; among which it is gratifying to see a complete set of the works translated by the British missionaries in India, and others translated by American Baptist missionaries in this and in foreign lands. Among the latter, the Burman bible, translated by Rev. Adoniram Judson, is a work equally calculated to excite our admiration of the performance, and our gratitude to God.

#### AMERICAN BAPTIST HOME MISSION SOCIETY.

The society held its tenth anniversary in the meeting-house of the First Baptist Church in New York city, April 26, 1842.

The whole number of agents and missionaries who have acted under the commission of the Society the past year is 97. These have been employed in 20 of the United States and territories, in Canada and Texas. They have occupied, statedly, more than 325 stations, preached 9485 sermons ; delivered 678 public addresses on various subjects of christian benevolence ; made 8055 pastoral visits, and not less than 145 visits of schools. In the performance of those duties they have travelled 111,688 miles.

The amount of ordinary ministerial labor performed by them is equal to that of one man for 67½ years.

In addition to the above, a vast amount of labor has been performed by them in bible and tract distribution, and in organizing or aiding Sunday Schools, Temperance and other Benevolent Societies ; which, from the nature of the service, it is impossible to report with accuracy.

The number of agents and missionaries reported by Auxiliary Societies is 270. Their joint labors amount to 133 years of one man ; they have occupied more than 336 stations ; preached 24,124 sermons ; made 24,452 pastoral visits ; and travelled 60,377 miles. Total number of agents and missionaries, 367 ; years' labor performed, 200 ; miles travelled, 172,065.

Our missionaries report among the results of their past year's labor, the baptism of 1495 persons ; the organization of 36 Churches, and the ordination of 16 ministers. They have personally obtained 2981 signatures to the total abstinence pledge, and under their supervision or influence,



4654 pupils have been instructed in Sunday Schools and Bible Classes, by 689 teachers.

By the indirect efforts of those missionaries, 4 Church edifices have been completed; the erection of 13 others has been commenced; 2 Churches have become able to sustain themselves without our aid, and from 42 of the whole number \$2,79861 have been paid for benevolent purposes—that is, for missions, Bible and Tract Societies and ministerial education; besides about \$6,000 for the support of the ministry among themselves. These sums may appear small to many persons, but to those who are well informed of the unparalleled scarcity of money at “the West,” and the extensive existence of a spirit of uncompromising hostility to all missionary operations and claims for ministerial support, they will be regarded as unexpectedly liberal. It is enough perhaps, to say, that nearly the whole amount is from Churches which but a few years—some of them not more than two years—ago had never paid—and not a few of which regarded it as heresy to pay a dollar for such purposes.

There are connected with the Churches aided by the Society, 28 young men, who are in various stages of preparation for the ministry.

The missionaries of Auxiliaries, also, report the baptism of 2727 persons; 150 temperance pledges obtained by them; and the instruction of 5580 scholars in Sunday Schools, in the Churches under their care.

Total, 4,222 baptisms; 3,131 signatures to the total abstinence pledge; 10,234 Sunday School scholars.

The amount received into the Treasury of the Society for twelve months, ending April 15, was \$12,567,92, being \$1,756,11 more than the amount received last year. The total amount received during the last year, including the State auxiliaries was \$57,154 72.

#### AMERICAN SEAMEN'S FRIEND SOCIETY.

The anniversary was held in the Broadway Tabernacle, New York city, May 9th. The total receipts of the society for the year were \$20,861,86, being \$10,157,61 more than the preceding year.

In concert with the British and Foreign Sailor's Society, the American Seamen's Friend Society, during the past year, has aided in sustaining efficient chaplains to preach the gospel at Cronstadt in Russia, at Sydney in New South Wales, and at the Cape of Good Hope. Additional joint aid has also been granted for the benefit of seamen at Amsterdam in Holland, to be

expended under the direction of the Consistory of the Reformed Dutch Church.

The American society has also employed two sailor missionaries to labor under the advice and direction of Rev. George Scott, in the important ports of Stockholm and Gottenburg in Sweden.

Their able chaplain has been sustained at Havre in France; and on the 10th of March, the Rev. Samuel C. Damon sailed from New York, as chaplain to seamen in the increasingly important port of Honolulu in the Sandwich Islands. The emperor Nicholas has given permission for the erection of a place of worship for seamen in the port of Cronstadt, and the corner stone of the Mariner's Chapel at Havre was to be laid in March last.

At several foreign missionary stations, the gospel has been preached to seamen by the missionaries of the various Boards. At the port of Canton in China, it is designed to station a chaplain as soon as peace is permanently restored, and our pecuniary means will permit. Some thirty other important ports ought soon to be occupied.

There are also chaplains at Rio Janeiro in Brazil, and at some twelve or fifteen ports on the sea-board of the United States.

#### AMERICAN TRACT SOCIETY.

The annual meeting was held in the Tabernacle, New York city, May 11th.

Thirty-two new publications, including nine volumes, have been issued; whole number of publications on the society's list 1,016, including 131 volumes, besides 1,634 publications approved for foreign stations.

Printed during the year 245,000 volumes, 4,812,000 publications, 100,108,000 pages; circulated during the year 185,152 volumes, 4,478,799 publications, 94,329,045 pages.

The circulation exceeds that of the last year by 13,647,480 pages, and includes 2,786 sets of the Evangelical Family Library of fifteen volumes, 524 of the Christian Library of forty-five volumes, upwards of 8,000 each of several separate volumes, 91,000 of the Christian Almanac for the United States, and of some four page tracts from 100,000 to 150,000 copies each. Total circulated in seventeen years, 1,220,090,921 pages.

The gratuitous distributions of publications to the destitute, made in 574 distinct grants, with publications delivered to members and directors, amounted to \$10,403,01; exceeding the last year by 3,695,982 pages.

Receipts in donations, including \$11,-846.99 for foreign distribution, \$34,941.03; for sales \$56,214.11; total, \$91,155.15. Remitted for foreign and pagan lands \$15,-000. At the close of the year there was due on bills sanctioned \$10,603.39.

Volume circulation, which receives increasing evidence of the Divine sanction. One hundred and eighty-five thousand volumes have been circulated during the year, including 2,786 sets of the Evangelical Family Library. By the voluntary co-operation of at least 20,000 Christians, 1,800,000 volumes in all have been circulated among, perhaps, 800,000 families, embracing not far from 4,000,000 souls. Powerful revivals of religion have followed the circulation in many cities and villages within a brief period, and with an obvious providential and gracious connection with this enterprise.

It is with deep regret the committee announce that they have been able to remit for foreign and pagan lands only the sum of \$15,000.

The \$15,000 remitted has been carefully distributed by a special committee of several denominations as it was apparently most pressing needed, as follows:—for the Sandwich Islands \$1,000; Siam and China, Baptist mission, \$600; Siam, A. B. C. F. M., \$600; Burmah \$800; Northern India \$2,000; Rev. C. C. Aratoon, Calcutta, \$200; Orissa \$500; Madras \$800; Madura \$500; Ceylon \$2,000; Maharrattas, Bombay, \$200, Ahmednuggur \$400; Western Africa, A. B. C. F. M., \$400, Protestant Episcopal mission \$200; Turkey, \$1,500; Greece, Protestant Episcopal church, \$200; A. B. C. F. M. \$600; Baptist mission \$200; Russia \$1,000; Hamburg, Lower Saxony Tract Society, \$200, Baptist mission \$600; Toulouse and Geneva \$500.

#### AMERICAN HOME MISSIONARY SOCIETY.

The whole number of missionaries in commission during the year is 791, being 101 more than were in the service of the society the preceding year, and five more than the largest number which the society has ever before had in commission, on the American field, in any one year since its organization.

The locations of the missionaries are in twenty-three different States and territories, in Upper and Lower Canada, and in Texas.

The number of congregations and missionary districts is 987, exceeding the number of the last year by 125; and the

amount of labor performed is equal to 594 years, being ninety-three years of labor more than were reported at the last anniversary, and thirty years more than have ever before been reported in a single year.

The number of pupils instructed in Sabbath schools and bible classes, under the supervision of the missionaries, is not far from 64,300.

The number added to the churches on profession of their faith, is not far from 3,446; by letters from other churches 2,068; in all 5,514, which exceeds the number added the last year by 896.

The balance in the treasury, at the date of the last report, was \$2,827.79; and there have since been received \$92,463.64—making the resources of the year, \$95,291.43.

#### AMERICAN BIBLE SOCIETY.

The annual meeting was held in the Tabernacle, New York city, May 12th.

The receipts of the year are \$134,357.08; being an increase of \$15,496.67 over those of the previous year. Considering the scarcity of money in most parts of the country, and the high rate of exchanges, which make remittances difficult, this amount is encouraging, evincing an abiding love for the bible and its diffusion. The disbursements have been \$139,649.70: leaving \$5,292.62 due the treasurer.

The number of bibles and testaments printed is 276,000; being 109,125 more than those of last year.

The number of bibles and testaments issued the last year was 257,067, being an increase of 106,874 over the issues of the previous year, and making a total since the formation of the society of 3,052,765 copies.

The library of the society now contains nearly 1,000 volumes of rare bibles, and other books connected with interpretation.

It contains one Latin copy printed at Venice in 1476, soon after the art of printing was discovered; also nine English copies, older than that of king James, in 1611. Most of these books are donations from the friends of the society.

#### AMERICAN EDUCATION SOCIETY.

The number of beneficiaries assisted during the year, in different stages of their education, is 615. Of this number, 396 are connected with the Parent Board, and 219 with the Central American Education Society. In the last mentioned number, are included forty-six connected with the



Education Society of the Evangelical Lutheran Church; and thirty-one connected with the Board of Education of the German Reformed Church.

The amount of receipts into the treasury of the society and its branches, during the year, is \$32,352.15. The expenditures for the year have been \$34,491.72; exceeding the amount of the receipts by \$2,139.57.

The amount refunded by beneficiaries during the year is \$4,724.78.

The indebtedness of the society and the deficiency in the receipts, have caused the directors to withhold from the beneficiaries two quarterly appropriations. The whole debt of the society now amounts to \$35,539.81; and owing to the depreciation of property and other causes, the permanent fund for scholarships, only the income from which can be used, has been reduced to \$75,148.08.

#### AMERICAN SUNDAY SCHOOL UNION.

The 18th anniversary was held in the First Presbyterian church in Philadelphia, May 24th.

The receipts of the year, in donations, amount to \$14,844.27, or \$585.21 more than last year. Of this amount, there were received for the west, \$9,270.42, or \$3,000 more than the last year. The salaries and expenses of agents, missionaries, donations, etc., amount to \$11,515.53, and the debt of the society for advances to the western and southern fund has been reduced from \$4,058.55, to \$2,762.57. The general, southern and foreign funds, have small balances in their favor, and the valley fund is still in arrears \$4,151.29.

The new publications during the year have been fifty-three in number, sixteen of which are bound library books. Among them are particularly mentioned the "Way of Life," and "Bunyan's Holy War." The illustration which these two publications afford of the principles and power of the society is fully drawn out. The character of books from other sources is also incidentally introduced. The donations to destitute schools are 125 in number, varying from \$1 to \$80, and amounting to \$2,505.50.

The amount of sales during the year (including grants,) was \$65,597.22, or \$10,090.85 more than last year.

The expense of making and selling, \$65,844.30. Showing a deficiency of \$247.08, which is \$1,501.85 less than the deficiency last year.

The society has circulated, during the

last year, upwards of 49,000,000 of pages, without including a variety of cards, tickets, sheet-lessons, miniature books, etc., etc., which would swell the amount to many millions more; 30,000,000 of these were of an 18mo. size.

#### SUNDAY SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH.

Within the bounds of seven conferences there are 1,638 schools, 16,252 teachers, 90,635 pupils, and 158,247 volumes in the libraries. The report adds—

We have no means of ascertaining the number within the bounds of the other conferences; but presuming these to be a fair average, we make the following estimate. Exclusive of the Texas and Liberia conferences, there are thirty-one conferences of the Methodist Episcopal Church, with a membership of 850,000. Of this number, there are in the seven conferences from which Sunday school reports have been obtained, about 270,000 members. If the number of Sunday school scholars within the bounds of those conferences from which reports have not been obtained, bear the same proportion to the number of members, the Methodist Episcopal Church has under its care in Sunday schools 250,000 children, who are being instructed in those things which are able to make them wise unto salvation, by 50,000 teachers.

So large an army, disciplined by a corps of officers, who look not for their remuneration to the honors and emoluments of this world, but who are animated by the pure principles of benevolence, and a desire to promote the glory of God and the happiness of mankind, is well calculated to enliven the hopes of all who desire to see the cause of Christ advanced.

#### AMERICAN PEACE SOCIETY.

The 14th anniversary of the society was held in the Marlborough chapel, Boston, May 23d. Its receipts for the year were about \$3,000.

#### AMERICAN TRACT SOCIETY, BOSTON.

The annual meeting was held in Park street church, Boston, May 25th. The receipts for the year amounted to \$30,354.05, of which \$17,021.03, were donations and legacies, and \$13,067.92 for publications sold.



**Miscellany.****PUSEYISM IN INDIA.**

The Puseyite party in England, it seems, have obtained control of the "Society for the Propagation of the Gospel in Foreign Parts," and have instructed their missionaries to pursue a course, that, to say the least, is highly discourteous to missionaries of other societies.

"They teach the natives," says the secretary of the Bengal auxiliary to the London Missionary Society, "that no missionaries are valid but those of clergymen episcopally ordained. They are now disturbing the minds of the native Christians by openly declaring that the missionaries of the London Society are not ministers, and that the ordinances of religion as performed by them are not valid: added to which, the Propagation Society's missionaries have lately forbidden the members of their congregations to intermarry with the families of those who are members of our congregations, by which means, not only is the peace of the church destroyed, but also domestic harmony. *The heathens residing in those parts now declare that among Christians caste is being established as amongst themselves.*"

The following quotation from a printed Bengali tract, circulated among the native Christians, will show to what a height these advocates of "apostolical succession" carry their pretensions.

"Baptists and other separatists, who refuse to acknowledge and obey bishops (who are the successors of the apostles,) have no right to preach or to administer the sacrament. Can a man assume the office of a judge unless he be appointed to it by the king? The separatists (dissenters, *matubhedakera*) did not originate with the apostles; for their name was never heard of before the 17th or 18th century of the Christian era, and even then they did not arise without opposition on the part of every apostolic community, nor has any member of the church of Christ since then considered them as sprung from an apostolical origin: whence it is clear that their ministry did not originate with the apostles."

**ACTIVITY OF THE ROMISH CLERGY.**

An appeal in favor of the Belgian Evangelical Society, issued at Brussels, March 1, 1842, gives the following impressive account of the

activity of the Romish Clergy in that country. The king of Belgium is a *Protestant*, though his subjects are mostly *Catholics*.

"On no people have the priests more power; not even Rome itself can boast of followers more subservient to her church. The priests, as a body, are ever active, ever zealous, never tired. Their motto is "forward." And, in proportion as their influence decreases in other parts of the continent, do they concentrate their energies on Belgium. No opportunity of gaining ground is lost sight of by them. They multiply their schools for every class of society; they greedily grasp at the superintendence of those not under their immediate control; and they wage war with those that resist or reject their interference. By this means they work on the rising generation, and bend the twig when young and tender. The press is also a powerful weapon in their hands. They have their official journal in almost every town; the word of command given at head-quarters is immediately re-echoed throughout the land. Thus it is not uncommon to hear sermons preached the same day, on the same subject, in different villages and towns, no matter how far distant from each other. They have also their Tract Society, which prepares its publications for the rich and for the poor, for the learned and for the ignorant. Their most famous authors are reprinted in a cheap form, or if in other languages, they are translated; and this under the influential protection of the authority of the church. They multiply their convents and their congregations, and eagerly seek to have all benevolent institutions placed under their care. As soon as a refuge is opened in any place for the blind, the deaf, the dumb, the orphan, the abandoned character, or the sick, immediately some congregation of "Sisters of Mercy," "Sisters of Love," or "Daughters of the Cross," &c., seek to have the superintendence and direction of the institution. They become tributary streams to the broad river of priestly power, which, in its turn, flows forth with impetuosity to swell the great ocean of papistry. Since 1830 more than 240 new convents have been opened in this country, all of which have before them the one object of advancing the interests of the Roman Catholic church. Jesuit and redemptorist, dominican and franciscan, are so many itinerant missionaries, and the most eloquent amongst them are constantly employed in holding up to scorn in the pulpit

the doctrines of protestantism, and of extolling those of popery. The labors and publications of the Evangelical and Bible Societies are denounced in the most awful and apparently pious language; but the rites, ceremonies, and doctrines of their own church, are descanted on with all the fervor that superstition and interest lend to bigotry. "The regular priesthood, strengthened and carried onwards by these powerful streams, manfully play their part in the confessional, the pastoral visit, and the pulpit. The superior clergy are not less zealous. Their word and authority are constantly set in opposition to the labors of the Evangelical Society and the word of God.

"Every day they augment their power, they increase their influence, and multiply their numbers. Funds are willingly and abundantly placed at their disposal by their followers. They can purchase ornaments, paintings, saints, buildings for schools, for benevolent institutions, for churches, for convents; in short, all they need or wish.

"They are determined to 'work whilst it is called to-day, and whatever their hands find to do, *they* do it with all their might.'

"And shall not *we* be 'zealously affected in a good thing;' 'knowing that our labor is not in vain in the Lord?'

"The constitution of the nation gives the greatest freedom to religious effort. No country can boast of laws affording so much religious liberty. No legal hindrance can interpose to stay the zeal of Roman Catholic or of protestant missionary. The field is open to both; the one goes forth manfully, and as a host: the other as a persecuted band, feeble and few."

#### CHRISTIAN EXPERIENCE OF A HEATHEN BOY.

The Rev. William Gill, a missionary of the London Missionary Society, at Rarotonga, a station on one of the South Sea Islands, writes, March 26, 1841, as follows—

Our schools are well attended, and, I am happy to state, afford many blossoms of hope. Some of the children were some time since tempted to join in a heathen dance, got up by the "Tuteauri,"\* but the majority are constant in their attendance, and make good progress. Several among the teachers have given pleasing evidence of a renewed heart; and others, both teachers and elder scholars, are among the inquirers. I could mention the cases of several, but at the present time will refer only to one,—that of a young man about 18 years old. I do so the more willingly

because it has some reference to the labors of our departed brother Williamu. It appears before us as the fruit of a word spoken in season by our brother; the result of which yet remains to be disclosed to him in eternity.

My first conversation with the lad was as follows:

"I have," he said, "long wished to converse with you."

"On what subject," I inquired, "do you wish to converse?"

"On the subject of baptism."

"Tell me first what you think of baptism?"

"I think it to be a sign, by which to show that our hearts are entirely defiled by sin, and that except we are renewed by the Holy Spirit, we cannot be saved."

"Are all men fit subjects for baptism?"

"No, none but those who hate sin, and who have run to Jesus, and desire to become entirely his disciples."

"Do you remember being taken by your father to Williamu?"

"Yes, quite well."

"Have you been a steady, thoughtful lad?"

"No, far from it. I have been a very wicked boy. I would not live at home; I joined, as often as I could, a set of wild lads with whom I used to steal, and commit all kinds of sin."

"That was, indeed, an awful condition," I observed.

"I have not told you all," he replied: "I cannot. I have been, indeed, a very wicked boy."

"But," I continued, "I am surprised at what you say, because since my residence here, I have known you as a steady lad in the school. What first wrought a change in your conduct?"

"While I was so wicked, I frequently had thoughts of fear in my heart, but they were not lasting, until one day just before Williamu was going to England, he came here to preach, and afterward to address the children; being his last address, I was induced to go and hear him. He told us it was an evil and bitter thing to sin against God, and exhorted us to go to Jesus for pardon and salvation. He told us we ought to go at once and not delay."

"Well, how did this address affect you?"

"It caused fear to grow in my heart, because I then saw my sin, and it also excited my desire to speak to Williamu."

"Well, did you speak to him?"

"Yes," replied the young man. "I with another went and begged a little book, that I might learn, for I did not then know how to read."

"How did you succeed?"

\*Rejectors of Christianity.



"I asked for a book, and Williamu looked at me and said, 'Are you come for a book? Why, I know you to be a very wicked boy, and besides you cannot read; how is it that you are come to beg a book?' I then told him all he had said was true. I was a very wicked boy, but from what I had heard that morning, I was full of fear because of my great sins, and now desired to learn, and would try to cast off my former habits."

"Well," I inquired, "what did Williamu say then?"

"He exhorted me to learn to read, and read the good word of God, and to pray for a new heart."

"But," I continued, "this is a long time since, upwards of six years ago. Have you attended to Williamu's advice, and been a praying lad ever since?"

"From that time I have been a steady lad, I have obeyed my father, I have at-

tended the schools and the house of prayer. I used sometimes to pray, but my heart was the same as formerly. I did not hate all evil. I did not desire Jesus with all my heart."

"But do you think that your heart is interested about these matters now?"

"Oh, yes!" he replied, "I feel very different *inside* now to what I did formerly; my heart is become soft, and my eyes are opened."

"Has this been a sudden change?" I inquired.

"No, it has grown very softly."

"But are you sure this change has taken place? What are the signs?"

"I think my heart is changed. This I know, sin is become a very wicked thing to me; I rejoice in private prayer to God; my heart is made light, and I desire to be found in Jesus, that he should be my Lord and Master, and I become his servant."

## American Baptist Board of Foreign Missions.

### THE PROBABLE ABILITY OF THE BAPTIST DENOMINATION TO SUP- PORT FOREIGN MISSIONS.

This is a subject upon which we cannot reason with the precision of mathematical demonstration. Before we could proceed with that method of proof, certain principles of duty must be established, capable of universal application; and all the facts in the case must be in our possession, as it regards the actual means of each individual, and all the various other claims upon him, &c., &c.; but all these conditions are wanting. The question of duty to the heathen is variously interpreted; though it may be generally admitted that there is some obligation, the degree of indebtedness would be estimated variously by individuals of the same ability. Nor will the degree of obligation felt, always correspond with the strength of moral feeling; a person of correct moral sensibilities may have been badly educated.

We will proceed with the inquiry upon the supposition that the question of duty is so far settled, that every Christian, and

more, that every person of good morals feels bound to contribute to the support of foreign missions, according to his ability and the relative claims of other objects of benevolence; and upon the supposition, too, that all these various claims are justly estimated. Have the Baptists of the United States, who, since 1814, have been sending Christian missionaries into various quarters of the world, among the unevangelized portions of mankind, reached the extent of their ability? The Board of Missions have obviously proceeded upon the supposition, that our actual ability for sustaining foreign missions has, as yet, been but partially developed. They have commenced missions at various points, in the expectation that the number of laborers would be greatly augmented. It is only upon this supposition, that their wisdom can be justified. Our missions, at present, are evidently too much extended to be prosecuted advantageously, unless the number of laborers shall be considerably increased. Have the managers of our missionary concerns been mistaken? Have they estimated the ability, and the integrity, and the

fidelity of their brethren too highly? What have we done? The amount of our annual contributions, including what has been given to this object through the Bible Society, will not much exceed \$60,000. Supposing the number of our communicants to be 600,000, a contribution of \$60,000 would be equal to *ten cents* for each member. Are we told that one half of this number are poor? We admit it. We will suppose that their condition is not better than that of the majority of those who are supported in the alms-houses of New England, (which is not the case,) and no man will deny the ability of this class even, to raise for the procurement of any object which they really desired, a single dime, in the space of a twelve-month, or even three times that amount. But let us cast off this class, the one half, 300,000,\* and see what we can make of the remainder.

The reader need have no fears that we are going to deceive ourselves by a mathematical deduction,—that, because we find by a calculation in figures, based upon a given estimate, that there is ability to send the gospel to the heathen, that, therefore, the heathen will be evangelized. The object of our inquiry is, is it just and right for us to set ourselves at work in good earnest to induce the people in this Christian and highly favored land to convey the blessings of salvation to the perishing heathen? We have in our churches 300,000 communicants who are in the condition, at least, of good livers,—who are annually accumulating property; and is it not probable, that the Lord Jesus Christ has a claim upon them, on account of the heathen, infinitely greater than that which

they are meeting? We are almost afraid to attempt to describe these things, lest we should do it irreverently, or with too little humiliation and tenderness of feeling. Has the Lord Jesus Christ any claim upon us? Can that claim be estimated in dollars and cents? Are the offerings which we make to the glorious Redeemer, of less value than those which the heathen make to demons, with the hope of so appeasing them as to escape from some temporary evils, which they vainly suppose these imaginary beings have the power of inflicting upon them?

Lest we do an injustice, let it be stated that there are many among us who have come up to a very high standard of liberality in their contributions for foreign missions. Let not the admission, however, displace from our minds the fact, that we have three hundred thousand members of competent means, who are each on an average, giving annually for the accomplishment of so magnificent a design as that of evangelizing the world, less than twenty cents. The question before us is—if it be allowable to ask if that be true which every one knows to be false—have we reached the maximum of our ability? The fact that a few are seen so far in advance of all the rest, affords some evidence on this point.

To exhibit this subject in a strong point of view, we should need to know the actual income of each individual, the amount of his expenditure, and the various items for which expenses are incurred. These facts, however, are in the possession of no one; and we have no adequate means of obtaining even an approximate view of them. The annual expenses of each individual in the class of persons of whom we are now speaking, is doubtless equal, on an average, to \$200 per annum. Admitting, then, that their contributions for missions are twenty cents each, it would appear that a thousandth part of their expenses is for this object, which places the claim of the heathen upon us at a pretty low point.

Nothing is more true than that a false method of reasoning is generally adopted upon the subject of Christian benevolence. The too common custom is to satisfy every

\* If the division which we have now made, by drawing an imaginary line, could actually take place, and the parties be accurately surveyed, some very curious facts would, no doubt, be developed. It might be found that the poor, whom we have cast off as being of no account, were actually sustaining the greater share of this labor—that the mites of poor widows even, constituted a very considerable sum in the general aggregate collected for missionary purposes.

actual and even imaginary want, before we come to the question of giving. You take up the inquiries, what is spent in pleasure, what for the gratification of appetite, &c., and the amount, compared with that expended in doing good, is enormous.

Estimating the cost of distilled spirits, consumed in the United States, at twenty-five cents per gallon, the amount expended for this article, in 1839, was ten millions two hundred and sixty-six thousand three hundred and thirty-three dollars, at an average expense, for each individual, of sixty-six cents and six mills. Now the individuals of whom we are speaking, either use this article or they do not. If they use it as a beverage, their condition would be improved by discontinuing it, and by paying the amount thus expended with positive injury to themselves, for the support of foreign missions; and if they do not use it, they can certainly afford to pay to this object what others can pay for a needless thing. If 300,000 contribute each sixty cents, it gives \$180,000.

The annual cost of coffee consumed in the United States, estimating the cost of the article at 9 7-10 cents per pound, is \$7,763,462, which is equal to an average cost to each person of 45½ cents.

Our limits do not allow us to pursue these inquiries any farther at this time. Our object has been to make it appear that we are able to double and treble our contributions for foreign missions, and that the neglecting to do so, argues a criminal indifference to the subject. To correct this great evil, we must begin individually, just as Christianity makes its aggressions upon human society; and this process must go on until the whole mass becomes affected. In fact, this is Christianity in one of its bearings. Let us begin, and let the question be, What do I owe unto my Lord?

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#### FAILURE OF AGENTS IN CALCUTTA.

At a recent meeting of the Board, the Treasurer reported that by the late failure of the house of Boyde & Co., our agents in Calcutta, the Board is liable to sus-

tain a serious loss; that there was in their hands at the time of the failure, \$7,347, subject to the order of our missionaries in Asia. What portion of this sum will be recovered, is uncertain. The Board have been informed that creditors of such houses as have transacted this kind of commission, have sometimes allowed the whole amount to be paid; and they have taken measures to secure this result if possible.

The Board is liable to lose the greater part of this sum, and for the time being, the whole amount is unavailable to our missionaries. But for the liberality of several English gentlemen at Calcutta and in other places, where our missionaries are known and the credit of the Board is established, our brethren must have suffered a very great inconvenience.

This loss is the more painfully felt, at this time, from the fact that the Board were beginning to adopt measures for re-inforcing several of the missionary stations by sending out additional missionaries. How far their designs may be interrupted by this loss, cannot now be determined. There has been of late a manifest increase in the contributions to the funds; and it is hoped that the knowledge of this loss will only call forth a more liberal expression of interest in behalf of the heathen. Shall this loss fall on ourselves or on the heathen, who are dependent on us for the bread of life? The English Baptist Missionary Society in 1812, when much weaker than we are, lost by the burning of their printing office at Serampore, about \$50,000—which was more than supplied within a single year, by the extra contributions of the friends of missions. This event is strictly providential. It has occurred from no want of care or economy on the part of the Board. It is an event that can rarely occur if the same care be exercised: and yet its possibility is proved by the sad reality.

The Board has now carried on its operations in different and remote parts of the world for nearly thirty years, during which time, its losses have been so few and unimportant, that they scarcely deserve to be mentioned. Indeed the Board feel that



they have abundant occasion to acknowledge the special providence of God in their behalf.

#### THE FARMERS ARE COMING WITH THEIR OFFERINGS.

An increase of interest in our missionary affairs is becoming obvious; it is not the result of a momentary excitement, awakened by some adventitious circumstances, but it arises, obviously, from a deep, settled conviction of duty. The yeomanry are coming with their offerings, a class who do not move so soon as some others, but when they have made up their minds, the thing is certain. We recently had occasion to speak of the liberality of Mr. Follet, of Vermont. The treasurer reports in the present number of the Magazine, the receipt of \$500 from Mr. Robert Francis of Weathersfield, Ct. Mr. Francis, too, is a farmer, who has accumulated his property by his own industry, and though now an old man, he still eats his bread by the sweat of his brow.

#### JUVENILE FOREIGN MISSIONARY SOCIETIES.

To Superintendents and Teachers of Sabbath Schools.

BRETHREN,—Permit me to call your attention to the claims of the missionary cause on the youth and children under your religious instruction. One of the many efforts now making to promote missionary feeling and action in this country, is that of enlisting the sympathies of Sabbath school scholars in behalf of the heathen.

There are a few very plain reasons for directing the attention of the young to this subject, and for calling in their aid.

1. For the heathen's sake. The sum that may be contributed by them for the support of missions to pagan lands, is by no means trifling. It is not known how many Baptist Sabbath schools there are in America; but they are believed to be not less than 3000. This is on the supposition that one half of the Baptist churches in this country have attached to them a Sabbath school. It is hoped a greater proportion have them. But from the 3000, deduct 1000, as

being either too poor to contribute any thing, or as being too inefficiently managed to do any thing for the benevolent objects of the day. And then let us inquire how much the remaining 2000 might be supposed to contribute annually, provided the subject was properly brought before them. Is there a school among this remaining 2000, which could not contribute \$3,00 a year. This would be, for a school of 25 scholars, only one cent a month for each pupil. But the sum of all the schools, at that rate, would be \$6000, a *tenth* of all that is now raised for Foreign Missions by the Baptists in this country. But the greater number of the schools could easily give \$12,00 in a year, which, in all, would amount to \$24,000. There are many schools which could contribute 20, 30, 50, and even 100, or more. If we mistake not, there is one school, which, the last year, has raised for Foreign Missions about \$120. Hitherto, however, but little has been done for Foreign Missions by Sabbath schools. The whole amount, it is believed, does not exceed \$500, or \$600, yearly.

2. Another reason for enlisting the feelings and co-operation of the young in behalf of Foreign Missions, is, that it will exert a good moral influence on the youthful contributors themselves. The habit of contributing, at stated periods, in aid of the Missions, would induce frequent little acts of economy and self-denial, whose silent influence would aid in the formation of a good character—the object of all education.

It would afford to the Teachers and Superintendents the means of greater variety and interest in their weekly instruction, by missionary anecdotes, by allusions to pagan character and customs. The monotony of Sabbath schools is one of their present obstacles to success.

The missionary information given, would cultivate a compassionate spirit; and the practice of contributing would form the habit of doing good. It is difficult to induce an old man, who was not accustomed in early life to deeds of charity, to give liberally to any object. This early formation of a *habit* of benevolence is of incalculable

importance. And no benevolent object is, perhaps, so well adapted to produce such a result, as that of Foreign Missions. It is the greatest enterprise ever engaged in by man, and yet, one in which a little child can effectually labor. It is a subject adapted to excite in the heart the most powerful feeling, and yet the purest—all of which can find relief in action, in contributing to the removal of the distress which we pity.

As to the best method to be employed for successfully promoting this interest, the Superintendents and Teachers are best qualified to judge.

In some it may be best that several collectors be chosen from the pupils, both male and female, who shall make quarterly or yearly collections.

In others, it might be sufficient that, under the direction of the Superintendent, a monthly collection be taken at the close of the Sabbath school.

But in large schools, embracing several youth of sufficient age to transact the necessary business, it will be found the most efficient method to form Juvenile Societies, male and female, aided and advised by the Superintendent and Pastor.

Remember, brethren, it is written, "The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens." Jer. x. 11. And again, "All nations whom thou hast made shall come and worship before thee, O Lord." Ps. lxxxvi. 9.

R. E. PATTISON, *Home Secretary.*

The following Rules of a Juvenile Society are presented for the aid of such as may wish it.

*Rules of the Juvenile Missionary Society, auxiliary to the Baptist Board of Foreign Missions.*

1. Every person subscribing \$ per annum, or to the same amount quarterly, or weekly, shall be a member of this Society.

2. The business of the Society shall be conducted by a Committee of members, with a Treasurer and Secretary, to be elected annually.\*

3. The Committee shall solicit subscriptions

\* The Moderator of the meetings may be a President, chosen from among the contributors, or the Superintendent of the Sabbath school, *ex officio*.

for the Society, and collect them at the convenience of the subscribers.

4. The Committee shall meet once a quarter, or oftener, for the transaction of business, when the monies collected shall be paid into the hands of the Treasurer.

5. A public meeting of the Society shall be held annually, when the Treasurer shall present his account, regularly audited—the Secretary a report of the Society's proceedings, and the Committee and Officers be elected for the ensuing year.

6. The Treasurer shall remit the funds collected, together with a copy of his account—and the Secretary the report of the Society, with a list of the subscribers, to the Superintendent of the Sabbath school, or the Pastor of the church.

## Recent Intelligence.

### GREECE.

A letter has been received within a few days from Mr. Buel of May 26, enclosing a letter from Mr. Love to him, of May 22, written at Patras. Mr. Love, in consequence of a violent return of his chronic complaint, has had leave to return to this country, it being supposed by his physician that a temporary change of climate was indispensable to the continuance of his life. He, however, makes no mention of such an intention in his letter to Mr. Buel; the inference is rather, that he does not intend to return. Mr. and Mrs. Buel were still at Malta, and in usual health. We make the following extract from Mr. Love's letter to Mr. Buel. It will be read with interest, in connection with the communication from Apostolos, on a preceding page.

I find things at Patras in a very interesting position, more so than I had anticipated. The teacher in the gymnasium is a noble looking man, of about forty-five, and one of the most critical scholars, I understand, in the language. Two of the six are brothers, not learned, indeed, but men of genuine natural talent, and about twenty-six or eight years old. One of them, John, asks for baptism. These three, I hope, are truly converted. Beside these interesting indications, I think there are not less than fifty others in Patras, examining the subject of religion, among whom are some of the very first characters in the place, and some of them belonging to the tribunals.

The gospel should be preached here *immediately*. I am astonished when I see what effect the *simple gospel*—the New Testament *alone*, produces on minds of the stamp of the teacher above referred to, in our appeals to the conscience in all matters



of faith and practice. My mind strengthens on the plan of losing no time in my returning to Patras, and opening public worship. I spoke to the little band this morning two hours with a delight never surpassed, and though I became greatly exhausted, yet I trust I feel some desire to be worn out in this service. It does appear that the Lord has really begun a work in this place.

The old man at Corfu, whom I have before mentioned, gives us great encouragement, that he, too, is near the kingdom of heaven. Were I in America, I should call him a case of conversion, but time will prove. Let us thank God and take courage, and fervently pray that the dawn, after this dark night, may now appear. *I hope we may soon have help.*

WEST AFRICA.—Mr. Clarke, of April 12, writes:—

The Lord is yet sparing Mrs. Clarke and myself; we have enjoyed, for the last three months, as good health as we ever did in America. Our cares are great, and our labors are arduous, but the Lord sustains us. Though alone in a strange land, our spirits are excellent.

Our schools are still prospering. We have fifty native children and eight or ten Americans in our school at this place. Br. Day has about thirty in all, in his school. I was at Tradetown last week. They are anxious to have a school, but I see no way to give them one, till we have more help.

The native boys, of whose conversion I spoke in a former letter, give good evidence of a thorough change.

You know our state; it is not necessary for me to use arguments to convince the Board that we greatly need assistance. Pray for us.

CHEROKEES.—Mr. Jones of May 27, writes:

I rejoice to say that the Lord continues his great mercies. The influence of the gospel is steadily increasing at all the places where it is regularly preached. The brethren are generally faithful in the propagation of the knowledge which they have obtained of the way of salvation; and the additions to our churches are such as will cause the friends of the Redeemer to rejoice.

The faithfulness and zeal of our native preachers are cause of sincere gratitude.

I have reason to hope that many of our Creek brethren hold out faithful amid all their privations.

#### Letters from Missionaries.

BURMAH.—J. M. Haswell, Aug. 24, Oct. 29, 1841.—H. Howard, Dec. 23.—A. Judson, July 9, Dec. 17.—F. Mason, Aug. 25.—T.

Simons, Dec. 29.—J. H. Vinton, Sept. 9.—J. Wade, Oct. 21, (Mrs. W.) 16, 18, 21, 26.—S. M. Osgood, Jan. 4, 1842.

ARRACAN.—G. S. Comstock and others, Sept. 1841.—E. Kincaid, Oct. 29.—E. L. Abbott, April 20.

ASSAM.—M. Bronson, Nov. 20, Dec. 15.—O. T. Cutter, Aug. 13, Nov. 19, with J. June—Oct.—N. Brown, J. July 6—Dec. 25, 31, Jan. 8, 1842, Feb. 3.—C. Barker, Nov. 11, 1841, with J. June—Dec. 30, 31, Jan. 1, 1842, Feb. 5.

SIAM.—Bangkok Miss., Dec. 1841, Jan. 27, 1842.—R. D. Davenport, Sept. 27, 1841, Dec. 27, Jan. 1, 1842, Feb. 4, (Mrs. D.) Jan. 1.—J. Goddard, Jan. 26, 28.—J. T. Jones, July 9, 20, 1841, Oct. 19, Dec. 27, Jan. 28, 1842, Feb. 1.—Wm. Dean, Oct. 18, 20, Dec. 31, 1841, Jan. 28, 1842.—J. L. Shuck, Nov. 26, 1841, Dec. 31, Jan. 1—20, 14, 1842, Feb. 1.

TELOOGUOS.—S. S. Day, Dec. 9, 10, 1841, Jan. 22, 1842.—S. Van Husen, Jan. 22.

WEST AFRICA.—I. Clarke, Dec. 20, 27, 29, 1841, J. Oct. 9—Jan. 24, 1842, Jan. 28, April 12.—J. Day, J. Jan.—Feb. 1842, Feb. 24.

FRANCE.—E. Willard, Dec. 31, 1841, Jan. 21, 1842.

GREECE.—H. T. Love, Dec. 30, 1841, Jan. 20, 21, 1842, Feb. 4, 12—18, 16, March 2, 15, 30, April 23.—R. F. Buel, Jan. 5, 22, Feb. 15, 19, 28, April 26.

GERMANY.—J. G. Oncken, Feb. 18.

SHAWANOS.—J. G. Pratt, Jan. 29, Feb. 19, May 14, June 6.—J. Mecker, Feb. 7, March 7.—J. Lykins, March 1, 30, April 2, 14, with J.—F. Barker, Feb. 21.—R. Simerwell, Jan. 27.

OTOES.—A. Edson, Feb. 2, March 6.

OJIBWAS.—A. Bingham, J. Aug. 16—Dec. 25, 1841, Jan. 27—April 14, 1842, Jan. 18.—J. D. Cameron, Sept. 29, 1841.

CHUCTAWS.—R. D. Potts, April 19, 1842.

#### Donations,

FROM JUNE 1 TO JULY 1, 1842.

##### Maine.

Rev. Elias McGregor, per Rev. N. W. Williams,	1,00
Old Town, a friend to missions, per Dr. Pattison,	,50
Brooks, William Dwelly	6,25
Camden, 2d Bap. ch., Andrew Pendleton tr., per Hiram Bass,	18,00
W. O. Bradbury, per H. A. Boardman,	1,00
Bangor, 1st Bap. ch. and soc., mon. con., per Royal Clark,	28,00
	54,75

##### Massachusetts.

West Dedham, Bap. ch., mon. con., per Rev. Joseph B. Daman,	20,55
Chelmsford, Bap. Fem. Jews Soc., Mrs. Sarah Osgood tr., for Indian Missions, per Miss Mary Webb,	7,65
East Bridgewater, Nathan Alden, per Isaac Alden,	15,00
Boston, a lady for Ind. Miss., per anonymous letter,	6,00
do., a friend to missions, per Rev. Dr. Sharp,	2,50
do., a lady of Charles St. ch., per Rev. S. Peck,	10,00

do., united mon. con., at Bowdoin Square ch., per Benjamin Smith,	92,53
do., Federal St. ch. and soc., per W. D. Ticknor,	67,65
do., Bowdoin Square ch., L. W. Nichols	25,00
A lady	1,00
per Rev. R. W. Cushman,	26,00
Newbury and Newburyport, Fem. For. Miss. Soc., Mrs. S. A. Arnold sec.,	50,00
Newton, Bap. ch., Upper Falls, mon. con., per Mr. Keyes,	5,46
Cambridgeport, Bap. ch., George Cummings tr.	315,54
Springfield, Chicopee Falls, 2d Bap. ch. and soc.	100,00
do., Cabotville, 3d Bap. ch. and soc.	100,00
West Springfield, Agawam, 1st Bap. ch. and soc.	33,00
do. do., Ireland, 2d Bap. ch. and soc.	60,00
East Long Meadow, 1st Bap. ch. and soc.	30,00
Chesterfield, Bap. ch., mon. con., per Rev. Ambrose Day,	6,00
per Rev. Jos. B. Brown,	—
Agent of the Board,	329,00
Falmouth, Robert A. Coffin, per Gould, Kendall & Lincoln,	5,17
Westminster, Bap. ch., per Geo. D. Felton,	10,00
Framingham, Bap. Benev. Soc., Asa B. Cram tr., for Karen Mission, per A. G. Gibbs,	19,37
	— 982,42

*Rhode Island.*

Providence, religious society in Brown University, H. C. Page tr., per W. H. Eaton,	8,50
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*Connecticut.*

New London, 2d Bap. ch., per Rev. L. Covell,	13,00
Connecticut Bap. Convention, Joseph B. Gilbert tr.,	—
For general fund,	1132,77
Rob't Francis of Wethersfield, for Karen Miss., to be expended under the direction of Dr. Judson and Mr. Vinton,	500,00
	— 1632,77
	— 1645,77

*New York.*

New York Bap. Association, per Rev. S. H. Cone,	—
New York city, 16th Bap. church	12,01
Newbury, Bap. ch.	7,00
Piermont, do. do.	5,00
	— 24,01
Washington Union Assoc., per Rev. Isaac Wescott,	81,82
Albany, 1st Bap. ch., per William Soulden,	164,00
	— 269,83

*Maryland.*

Nanjemoy, Baptist church, mon. con.,	12,12
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Baltimore, Calvin St. Bap. Sab. school,	10,00
per Rev. Geo. F. Adams,	—
	22,12

*Virginia.*

Rev. William Mylne, for African Miss., per Rev. Baron Stow,	23,50
Richmond, 2d Bap. ch.,	—
Fem. For. Miss. Soc., Mrs. S. M. Magoon tr.,	105,00
Fem. Judson Soc., Mrs. S. H. Nelson tr.,	22 50
	— 127,50
Virginia Bap. For. Miss. Soc., Archibald Thomas tr.,	—
For educating two heathen children named Thomas and Mary Ann Hume,	35,55
For Burman Mission,	40,00
" African Mission,	33,00
" general purposes,	2090,40
	— 2198,95
	— 2349,95

*Georgia.*

Georgia Baptist Convention, Ab-salom Jones tr.,	—
For African Mission,	3,31
" Burnan Mission,	50,00
Towards the support of Rev. E. A. Stevens,	62,33
For general purposes,	751,05
	— 866,69

Savannah, Bap. ch., per Rev. J. G. Binney,	—
Collected at mon. con.	88,07
Children's Sab. Sch. Soc., for educating Burman children,	20,00
Ladies For. Miss. Assoc.	42,97
Collection	462,02
	— 613,06

Proceeds of gold watch, received through the Convention in 1841,	42,50
	— 1522,25

*Ohio.*

Cincinnati, Bur. Fem. Ed. Soc., per Miss Mary Van Matre,	49,00
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*Illinois.*

A friend to missions, per W. H. Turpin,	100,00
Rock River Association, Nathaniel Crosby tr.,	7,00
	— 107,00

*Legacy.*

Hartford, Washington Co., N. Y., Baker, deceased, per G. M. Baker, executor,	16,00
	— \$7027,59

The sum of \$2200,00 has also been received from the Am. Tract Society, per Rev. W. A. Hallock, to be appropriated as follows, viz. :—	
Siam	600,00
Burnah	800,00
Greece	200,00
Germany	600,00
	— \$2200,00

H. LINCOLN, Treasurer.









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